A VOICE FROM THE CROWD

Frederick N. Raymond

Christmas, 1915

A VOICE FROM THE CROWD

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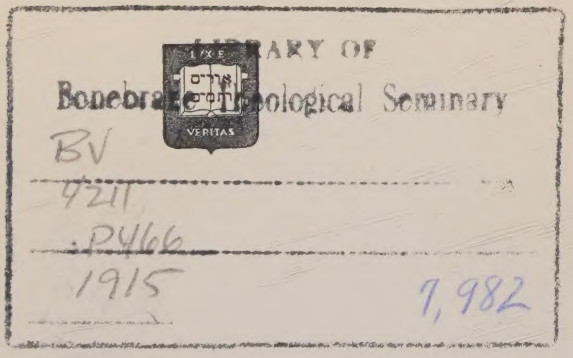
A Voice from the Crowd

By
GEORGE WHARTON PEPPER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To

GEORGE PARK FISHER

A Guide, a Father

and a Friend

CONTENTS

LECTURE		PAGE
	Introductory Note	ix
I.	The Man in the Pew	1
II.	The Revelation of God	32
III.	Revelation through Contact	65
IV.	Revelation through Teaching	98
V.	The Vision of Unity	133
VI.	The Man in the Pulpit	174

Chronological List of Lectures on the Lyman Beecher Foundation 205

INTRODUCTORY NOTE

The Records of the Corporation of Yale College indicate that the following action was taken on April 12, 1871:

VOTED, To accept the offer of Mr. Henry N. Sage, of Brooklyn, of the sum of ten thousand dollars, for the founding of a lectureship in the Theological Department, in a branch of Pastoral Theology, to be designated "The Lyman Beecher Lectureship on Preaching," to be filled from time to time, upon the appointment of the Corporation, by a minister of the Gospel, of any evangelical denomination, who has been markedly successful in the special work of the Christian ministry.

There is, of course, ample Scriptural authority for describing a layman as a minister. It is somewhat more doubtful whether it can properly be affirmed that any layman has been engaged in "the special work of the Christian ministry." I have had no disposition, however, to question the exegesis of the Yale Corporation. I received the invitation with a sense of gratification. I accepted it with a determination to do my best. The work of preparation has proved to be a profitable task. The delivery of the lectures was an interesting experience. Whether this volume contains anything which others may find either profitable or interesting is a matter about which I shall not allow myself even to speculate.

G. W. P.

A VOICE FROM THE CROWD

I

The Man in the Pew

In the preparation of these lectures I have assumed that there was little of the personal element in the choice of the lecturer. Those upon whom rests the weighty responsibility of selection thought it proper to call, for the first time, upon a layman to make his contribution to the discussion of Preaching. "We have heard from the pulpit," they said, "it is time we were hearing from the pew." So they reached down into the congregation, and, choosing almost at random, they drew me forth, much as a juror is drawn from the body of the people to render his verdict upon an important issue.

I had a lingering and unworthy hope that someone would successfully challenge me and so relieve me of this difficult and delicate task. As far as I am aware, however, no one has raised his voice in protest against the startling innovation; and now the time for challenging the juror has gone by. If, however, anyone is disposed to be coldly critical, his opportunity will come when I have had my say. In the meantime, let him hold his fire and perhaps a feeling akin to pity will disarm him before I come fairly within his range.

No sooner had I squared myself to face the problem of preparation, than I began to realize that neither on preaching nor on any other subject is there

really such a thing as a layman's point of view. The clergy may, with some reason, be regarded as a class. They have common duties and a common aim. They have had substantially similar educational experiences. They choose to live, or are compelled to live, upon stipends well calculated to protect them against the deceitfulness of riches. It is not altogether impossible to form a composite picture of a clergyman or to anticipate the view that he will take upon a given subject.

The word "layman," however, stands for no positive concept whatsoever. The "laic" is merely one of the people. I verily believe that there are more kinds of laymen than there are of beasts, birds and fishes. About the only thing they have in common is the misfortune of not being clergymen. Who shall assume to express, upon any subject, the views of this heterogeneous mass of human beings? Suppose that I affirm that preaching of a certain sort is helpful and that preaching of another sort does more harm than good. Immediately laymen will rise on every hand, and, out of their own experience, will successfully contradict me. Indeed, if I attempt to generalize about preaching at all, I am apt to be reminded of the old saying that "one man's meat is another man's poison."

Here I stand, then, chosen as a representative, but incapable of doing justice to my constituents. I am in a quandary. What then shall I say? I seem to have no alternative but to ignore the theory upon which I was selected. I cannot undertake to speak on

behalf of anybody or with any authority whatsoever. Mine must be only a voice from the crowd.

In raising my voice I cannot better state my aim than in the words of a devout Roman Catholic layman. In the preface of his book, *The Mystical Element in Religion,* Baron Friedrich von Hügel writes as follows: "The following book would condemn itself to pompous unreality were it to mimic official caution and emphasis, whilst ever unable to achieve official authority. It prefers to aim at a layman's special virtues and function; complete candor, courage, sensitiveness to the present and future, in their obscurer strivings toward the good and true, as these have been in their substance already tested in the past, and in so far as such strivings can be forecasted by sympathy and hope. And I thus trust that the book may turn out to be as truly Catholic in fact, as it has been Catholic in intention."

Even when I have thus described my aim I must enter a still more definite disclaimer of representative authority. However much we may regret it, the fact is that a very large part of the crowd is outside the church door. I believe that the number of Christian "church members" of nine years old and upward is about thirty-three millions in continental United States. To this number six millions may be added to represent those in Sunday schools and in young people's societies who are not enrolled as church members. Probably the same figures represent approximately the number of adults more or less closely affiliated with church life but not organically

related to it. On the basis of these estimates forty-five millions appears to represent the maximum strength of the Christian army, including camp-followers and stragglers. This leaves a great mass of some forty million people, composed partly of very young children and partly of adults, who are either entirely indifferent to organized Christianity or definitely antagonistic to it. It is a conservative conclusion that a relatively small number of our fellow countrymen are habitually within the effective range of the pulpit. While, therefore, I can claim to be one of the crowd, I am found in that smaller section of it which has made its way into the church and has accordingly come within the sound of the preacher's voice. If I am not qualified to represent those who go to church, I certainly have no mandate to speak for those who do not.

And yet I have this in common with the rest of the crowd, whether inside the church or not—namely that we live our daily life together. Some of my warmest friends are zealous church-goers. Some of them are never seen within a church. Many of those with whom my work brings me into touch are men and women to whom the communion of their allegiance supplies spiritual meat and drink. Such are apt to have intimate friends among the clergy. The majority of my acquaintances, however, shrink instinctively from any contact with clergymen. They think of the clergy as a class separated from them by an impassable gulf and they make no effort whatever to bridge it. From time to time I shall have something

to say about preaching in its relation to this severed branch of God's great family. For the present, I shall be content to speak of preaching in its relation to those who go to church at least occasionally. For the time being, therefore, "the man in the crowd" and "the man in the pew" may be used as equivalent terms.

I suppose that a man in the church-going crowd ought to be grateful for this unlooked-for opportunity to express his views on preaching. I confess that I have felt moved at times to rise in my place and volunteer a few comments upon the sermon. Prudence, however, has restrained me. The lawyer is trained to sit silent while the other man is having his say. His patience is apt to be rewarded, for his turn comes by-and-by. The advocate learns by experience that it is best not to interrupt. I remember a case of importance in which a great lawyer was making his argument. His adversary made constant interruptions which, to my surprise, the speaker did not resent. Finally the court became impatient and the presiding judge rebuked the adversary and told him to await his turn. "Pray do not repress him," said the speaker, "his interruptions give me great satisfaction. If he sat silent, I should fear that I was missing my mark. When he wriggles I know that I have reached his vitals." Perhaps my self-control in the past is ascribable to fear that an interruption would indicate that I had been touched. At all events, I can have my say now without incriminating myself and I am glad that I have husbanded my little supply of ammunition.

Even if the man in the crowd is nobody in particular, he may insist with some justice that he is entitled to announce his individual views on the subject of preaching whenever he can do so without precipitating a riot. He has at least as vital an interest in the sermon as the patient has in the kind of treatment prescribed for him by his doctor.

The physician, however, has a great advantage over the preacher. If the man in the crowd has a physical ailment, he is apt to be aware of it and to desire a cure. Of his spiritual infirmities he is less keenly conscious and, if perceived at all, his inclination may be to retain them. The physician prescribes for men one at a time. He knows, in each case, the problem which he is trying to solve. The preacher, on the other hand, addresses himself to the crowd. He is giving a prescription to patients *en masse*. It may not precisely meet the needs of a single individual to whom it is recommended.

The man in the crowd is dimly aware of the difficulties which beset the preacher. He is not, however, always moved to leniency merely because he knows the preacher's task to be a hard one. He is apt to argue that inability to preach a helpful sermon may be a good reason for refraining from preaching altogether, but that it is scarcely a justification for laying upon the brethren a greater burden than they are able to bear. The fact is that, if a man preaches at all, he is challenging criticism. Not only is he on trial himself, but the communion that commissioned him is concerned in the issue. Even the truth that he utters

may be compromised because of the infirmity of his presentation of it.

The disposition on the part of the man in the pew to be critical of the preacher is, after all, an indirect witness to the importance of the preacher's function. If the sermon were an immaterial thing and if we in the pews were not at least dimly conscious of a great spiritual need, I suppose that we should expect sermons to be poor just as we are content that after-dinner speeches shall be dull. As a matter of fact we long for the sermon to be good and we have a distinct sense of disappointment when we find in it nothing we can appropriate.

Of course it is possible, though not easy, for paterfamilias to enforce at his own table the rule that the children must not criticise the sermon. He will be the more ready at home to submit to this regulation of his own making if he has already taken occasion to express himself freely to another vestryman on the way home from church. Paterfamilias must not forget, however, that while he may silence tongues for the moment he cannot control active young minds. He is altogether powerless to counteract impressions which, once for all, the preacher has already made.

There is, indeed, a trace of mercilessness in the verdict of the crowd. Some of the older people may have learned to temper their utterances, but the boy or the girl is relentless in pronouncing a judgment that is quick and final. Not infrequently their judgments are terribly just; for the things in a preacher which most often elicit the condemnation of the

young are such things as deserve to be condemned—unreality, affectation, sanctimoniousness, self-satisfaction. No man who has once forfeited the respect of young people by manifesting any of these characteristics is likely thereafter to find it possible to influence them for good.

While the man in the crowd reserves his right to criticise the sermon because of his vital interest in the matter, he may at least be reasonable enough to limit himself to criticisms that are constructive. Perhaps the man who at the moment is raising his voice in the crowd owes you the duty to imagine himself, at sermon time, sitting in his place at church. As in imagination he sits there, he ought to indicate for your benefit the hopes and fears that throng upon him as the preacher ascends the pulpit steps.

And here let me remark that the preacher has surely created a strong prejudice for or against himself before he actually begins his sermon. Whether or not he has taken an active part in the portion of the service preceding the sermon, he is certain to have produced some kind of an impression upon the congregation before he has so much as announced his text.

Speaking for myself, I am powerfully affected by the bearing of a man during service time. I find that, if he reads from the Bible, a great deal can be gathered respecting his inner self. There are all sorts of ways of reading the Scriptures. The dramatic rendering of a chapter, in which the reader speaks in different tones to represent the several dramatis per-

sonæ, is happily a thing of the past. We are, however, unpleasantly familiar with the affected solemnity of the reader who employs a scripture voice, distinct from that which he uses on other occasions. Then there is the repulsive familiarity of the man who reads the Bible as he would any other book, reeling off, without difference of treatment, the most trivial incident and the most sacred experience. Far too seldom we hear a chapter read by a man who possesses the two primary qualifications for effective reading—a clear understanding of the significance of what he reads and an earnest intention that the people shall be the better for hearing it. We cannot all have good voices. Our elocution may be more or less imperfect. But that man wins my respect who has evidently prepared himself with care to read the selected passage and makes me feel that he is really striving for my edification. I can recall occasions in my life when the earnest, intelligent and reverent reading of particular chapters has marked an epoch in spiritual experience.

If the preacher has led his congregation in prayer, he has necessarily revealed himself somewhat to his hearers. It is customary to emphasize the contrast between the prayer-book prayer and the prayer that is the production of the man who utters it. In my experience, however, the prayers of the ages are so affected by the personality of him who reads them in public that it is scarcely an exaggeration to say that every prayer he utters is original with him. Even when a prayer is monotoned, the man of God can make it an approach to the Throne. On the other

hand, no beauty of thought or expression inherent in the prayer itself will suffice to save its utterance from irreverence if the man who uses it has not made the prayer his own. I have heard the beautiful Prayer of Chrysostom so despitefully entreated upon occasion that, if the Saint was within hearing, I am sure he did not recognize it as his. Whether or not the prayer is original, the man who prays it must strive to lose all sense of everything except the presence of God. Straining after effects, whether oratorical or elocutionary, is only a little better than listlessness or carelessness. When the time comes to address the congregation, the preacher will find it hard to gain a hearing if he has obviously been thinking of the man in the pew while outwardly addressing himself to Almighty God.

It may happen that the preacher has taken no official part in the service before the sermon. The man in the pew has nevertheless been quick to note whether the service has been to the preacher a spiritual opportunity or a time for relaxation. Children and young people are critical observers. The inward eye is not the only one that takes account of inattention or of wandering thoughts. You will understand, I am sure, that I am not advocating reverent demeanor merely for the sake of appearances. I am suggesting that the edification of the congregation is a valid, although a minor, reason for true reverence on the part of the minister.

A secondary reason for not simulating reverence is that no sham is more easily detected. The attempt

of a modern painter to depict the devotion of saints and angels is usually a dismal failure. Even so, it is more successful than the transparent effort of a godless man to appear devout.

You will ask me, perhaps, what I mean by reverence. It is not a manner or a tone or a posture. It is something the effect of which is not confined to the man himself. In some subtle way it influences those about him. I am inclined to describe it as the atmosphere exhaled by a man who is aware of the Presence of God.

Occasionally one finds a really devout man who has allowed himself to think of the approachableness of God and to forget His majesty. His attitude of familiarity toward God is not irreverence, although you may be shocked or even repelled by it. The fact is that the man is acting in accordance with his conception of God but that the conception lacks dignity and grandeur. If a man is to be aware of God's presence when he preaches, it must be because God is his ever present companion in daily life.

The more ornate the service and the more elaborate the ceremonial, the more ghastly the appearance of a reverence that is purely external. Those who shrink from ceremonial are wont to insist that it has a tendency to encourage mere formalism. My observation leads me to doubt the soundness of this view. Most men who are irreverent in the use of forms would be more irreverent without them. But if a man lacks true godliness, the doing of ceremonial acts which presuppose deep devotion surely causes his deficiency

to stand out in strong relief. Take a man who has a vision himself and can interpret yours to you, clothe him in scarlet and put a chain of gold around his neck and you will straightway forget the vestments and think only of the man. Take a man without spiritual depth and bedeck him in cloth of gold and the feeling toward him of the man in the crowd will be an unhappy mixture of pity and contempt.

I do not mean, by anything that I say, to underestimate the importance of doing things decently and in order. Slovenliness and eccentricity in the pulpit or in the conduct of the service is greatly to be deplored. While the abuse of forms tends to idolatry, the entire disregard of them promotes irreverence. I do not know which is the worse; to lavish upon an idol the worship due to God Almighty or to comport one's self toward the Lord of Hosts in a manner that would be offensive to a graven image.

It is by no means true that carelessness about externals is to be accepted as a guarantee of godliness. The question is not merely one of vestments and ceremonial. The small man endowed with a big voice, instead of using his gift devoutly, may envelop himself in sound as with a garment and spread out its modulations as a curtain. His vocal eccentricities and his affectations of pronunciation may bring the Word of God into contempt. A priest of the Episcopal Church offered himself for service in a Western diocese. The bishop informed him that he would be more useful in that particular field if he shaved off his beard. The man expressed honest surprise, and

cited the case of the presiding bishop of that communion, who is a fine figure of a man with a beard like a patriarch. The bishop, however, was able to point out a clear distinction between the two cases. "In the case of the presiding bishop," he said, "the beard is not the most noticeable thing in sight." He knew his community well enough to be aware that its people would be prejudiced at once against a minister who showed a weakness for facial landscape gardening.

Among preachers who have repelled me, I can remember some who were polished and curled for the occasion and some who were painfully indifferent to that quality which is said to come next to godliness. The preacher, like any other gentleman, should at all times be sensitive to every consideration of neatness, but should shrink in manly disgust from all the mere elegancies of dress. I am, of course, aware that a certain lack of virility is believed by many to be consistent with true godliness. I dissent from this view; for godliness is merely Godlikeness spelt with a small "g." In order to be godly a man must be true to his type. He who is made in God's image is every inch a man. There may be excellent traits which, in some cases, make us lenient in our judgment of the unmanly minister; but just to the extent that he lacks any quality that we think characteristic of a strong man, to that extent he differs from his Master.

A man of physical vigor has a great natural advantage in the pulpit, just as he has at the bar of the court. The greatest lawyer I know owes not a little of his success to the fact that, from the moment of his

entrance into the room, he is the biggest and most vital thing in sight. The effect on court and jury is magnetic. Such a man exhales power at every moment. We men in the crowd are animals, after all, and we are wholesomely affected by an embodiment of health, strength and virility. The ladies of the congregation are often well disposed toward a preacher with the sunken cheek and the corded throat of an ascetic. But, taking us all in all, I think it is safe to say that we are most apt to be influenced by the man who is evidently ready for the next life but is obviously fit for this one.

If the man in the pew is influenced by the minister's demeanor during the service that precedes the sermon, he is, of course, powerfully affected by the preacher's bearing in the pulpit. It is not that the man in the pew is disposed to lay undue stress upon the preacher's manner. On the contrary, I think that in this country we are inclined to be almost too lenient in our judgments of elocution and other external matters. If a man adversely criticises the preacher's bearing it is almost always because he perceives in it an indication of some serious defect. Conceit is betokened by a pose. Affectation betrays itself in a gesture. It does not require great insight to determine almost at a glance whether the preacher is eager to preach a sermon or is yearning to save a soul. Awkwardness is forgotten in the presence of zeal. The consciousness of a message is electric in its effect. If the preacher is blessed with enthusiasm, it quickly

communicates itself to the people in the pews. Vigor and virility are sure passports to close attention.

Perhaps the best way to insure an appreciation of these blessings is to recall instances in which they have been lacking.

Let us suppose that the service preceding the sermon has been impressive. The man in the pew is not a susceptible being, but, on the occasion which I am picturing, he is rather more impressionable than usual. He settles down in his place and the preacher has his chance.

The first use the preacher makes of his opportunity is sometimes a little disappointing. It may happen that the men in the pew have somehow made up their minds that the preacher is full of his message. When he opens his mouth his hearers are sure that his first words will be a prophetic utterance. If instead he proceeds to reel off a string of notices, there ensue both a sense of untimeliness and a suspicion of woodenness. I wish preachers would so arrange matters that their announcements could be made at some other time than immediately before the sermon. You will think, perhaps, that I insist too much on the importance of the dramatic element. You must remember, however, that it is legitimate, even essential, to appeal to the whole man. As he sits there in the pew, you must take him as he is; not as you might wish him to be. He has, among other things, a sense of dramatic fitness, and he perceives that, when the preacher makes his entrance into the pulpit and has scanned his hearers, the psychological moment has

come to launch the important business that has brought you together. Imagine a stage set for the trial scene. Enter Portia, in her scarlet robe. She advances to a point at which all eyes are fixed upon her and proceeds to make some announcements respecting box-office arrangements and the dates on which the various plays in the repertoire are to be produced.

Let me remark, parenthetically, that many excellent ministers who can cope successfully with the sermon problem, nevertheless fall victims to the difficulty of making their notices intelligible. I have known men, otherwise capable, who appeared to be constitutionally unable to remove the doubts of the congregation as to the day, date and place of the meeting of the men's club and the ladies' guild. I have known others, who, in announcing the hymns, almost invariably took issue with the numerals prominently displayed on notice boards throughout the church. As, at such times, the choir always take the side of the notice board, an occasion of ungodly mirth is thereby furnished to the young people of the congregation.

While we are recalling some of our less pleasing experiences, let us now suppose that our preacher announces his text in the tone and manner from which in the past we have not infrequently suffered. Instantly everybody is filled with gloom. If a man from the outside crowd happens to have found his way into a pew, he at once concludes that the unhappy preacher is borne down by the weight of a great sorrow. His tone suggests not only that awful things

have happened in the immediate past but also that the worst is yet to come. The man accustomed to his place in the pew knows that this is not the true explanation. The preacher is merely one of those who have fallen into the bad habit of lugubriousness. "Cheer up!" I venture to shout. "If you are going to preach the Gospel, please do not forget that you are the bearer of tidings of great joy. If you are not going to preach the Gospel, we should have had warning, so that we could stay away."

Some time ago I was one of a great audience assembled to hear Mr. Sunday. Almost all those present were college students. Before he began to speak, the young faces had upon them a curious and unnatural look of depression. "Cheer up!" said the evangelist, "you're not in church." The effect was electric. The students became boys again. The speaker, by a single stroke, had broken down their reserve. I do not stop to argue the question whether the evangelist ought to have said it, or whether his implication was or was not fair to the clergy. I merely record the fact that several thousand young men, whether justly or unjustly, were obviously accustomed to associate preaching and gloom.

If I correctly interpret Our Lord's mission and message, the association of these ideas must cause Him unspeakable pain.

I come back to the text which the preacher has announced. Again I interrupt him with a question. "Why do so many preachers regularly begin their sermons by giving out a text?" He is polite enough

to give me two answers. "In the first place," he says, "it is to give notice to the congregation of the subject of the discourse. In the second place," he explains, "it is to ground the sermon upon Holy Writ."

These reasons do not seem to me to be conclusive. I venture to think it unfortunate that an unbending formula should control the beginning of the sermon. We who are accustomed to the argument of cases in court are aware that much of the effectiveness of the oral argument depends upon its opening. The method of opening should differ according to the nature of the case. As one of the lawyers in the crowd, I suggest that the preacher should allow himself a similar liberty. In point of fact, the mere announcement of a text seldom conveys a definite idea of the preacher's topic. I once heard a very effective sermon on the text, "—And the Jebusites." The delay of the Israelites in proceeding to overpower a small and despised enemy was used to point a wholesome lesson on the importance of driving out our small sins. The effectiveness of the sermon depended in large part upon the unexpected use which the preacher made of the text.

As to the second reason for announcing a text, I suggest that the way to ground a sermon on Holy Writ is to ground it there and not to announce that you are going to. What a preacher can deduce from a text of Scripture is quite as much a matter of his own ingenuity as what a lawyer can infer from a clause of the Constitution. Merely to quote the Constitution to the Supreme Court of the United States

gives to that august tribunal no assurance that the lawyer's contention is warranted by what he cites.

My suggestion is that the sermon should be begun in the way most appropriate to the particular occasion, and that, more often than not, this will require some other opening than the announcement of a text from Scripture. When the Athenians asked listlessly but insolently "What will this babbler say?" Saint Paul was equal to the situation. He plunged at once into the daily life of his hearers and showed them at the outset that he had detected their habits of thought. He skillfully made an inscription upon an heathen altar the point of departure for a sermon on the being and nature of God.[1]

It will be said, no doubt, that my protest against formalism and a mechanical method is applicable chiefly to preachers of my own communion. Let note be made of the protest, however, by preachers of all communions; for few are immuned against professionalism and the deadening force of habit. In a communion which emphasizes the sacramental aspect of religion and worships in accordance with fixed liturgical principles, preaching is not, as a rule, so great a factor in spiritual experience as it is in other cases. Such testimony as I have been able to gather leads me to conclude that in the Episcopal Church, for example, there is a large percentage of devout people who esteem the sermon the least important part of the service. If this is true it would be remark-

[1] Acts, xvii., 22.

able if the standard of excellence were as high in the pulpits of my own communion as in those of others; because the flanks of our preachers are not to the same extent gored by the spur of necessity. Indeed, I sometimes find among my brethren of the Reformed Churches an unblushing admission of a higher level of prophetic excellence on the part of their preachers. Whatever the fact may be, loyalty compels me to observe that, whether or not comparisons are odious, they are certainly difficult to make with justice to both parties. I should be quite willing to concede that we underemphasize preaching if my brethren would admit that they underestimate sacraments.

Irrespective of our church relationships, we men in the pews are, as a rule, susceptible to the influence of the spoken word. Judges will tell you that, while the printed briefs are helpful, yet most cases are won or lost on the oral argument. American jurymen are quick to close their ears to an address that is insincere or difficult to follow. But they give their interested attention to a speaker who is talking sense and is obviously trying to help them solve the problem with which they are called upon to grapple.

As a rule we are most susceptible to the power of preaching. A spiritual hide is often impenetrable to a charge of one kind but may nevertheless be perforated by another. While I know some men who believe themselves to be sermon-proof, I very much doubt whether they really are. The right preacher and the right moment may never have happened to be in conjunction. Men of such diverse sorts are every

day yielding to the influence of preaching that one feels it reasonable to infer that not even the pachyderms are hopeless. The effects produced by powerful sermons are, of course, as various as the needs and temperaments of the men who hear them. Sometimes conviction is carried by mere force of the reasoning. Sometimes there comes a quickened sense of the awfulness of sin. To many a man the preacher brings the vision of a nobler life and a sudden realization of his own spiritual possibilities. Not seldom the helpful influence is exerted not so much by what the preacher says as by what he is perceived to be. In recalling the first sermon that left a permanent impression upon him a layman recently said that the effect produced on him was like that made on Garfield by an address which Emerson delivered at Williams College. "I do not remember what Mr. Emerson talked about," said Garfield, "but I walked home with my head in the air and my lungs felt as if they were filled with oxygen."

There is a sharp distinction between the preacher who uses his power to compel his people to accept a doctrine merely for the sake of adding to their stock of orthodox beliefs, and the preacher who arouses his hearers to their need for definite teaching and proclaims as a satisfaction of that need a doctrine which has from the beginning stood the test of Christian experience. All will agree that a preacher of the second type is doing his people one of the greatest services that can be rendered. Opinions will differ respecting the value of the service rendered by a

preacher of the first type. It is related of a fine old Virginia gentleman in the early forties that, after hearing a powerful sermon of the doctrinal sort, he remarked that he did not know much about theology, but when he came out of the church he felt like throwing up his hat and crying "Hurrah for the Atonement!" I dare not say that such discourses do no good, but I question the wisdom of leading people to think of beliefs as ends in themselves instead of keys to unlock the problems of life.

It is probably impossible to obtain anything like a consensus respecting the order of importance of the various types of sermon. While these lectures were in preparation a number of representative laymen of various communions, of different occupations and of diverse temperaments, were asked to express their views upon this point. The six types of sermon thus suggested for their consideration were these:

Expositions of portions of Scripture with practical applications to daily life.

Simple statements of Christian doctrine.

Practical suggestions respecting Christian conduct and the moral law.

Stirring appeals to forsake sin and take a stand for God.

Philosophical discussions of problems of belief.

Discussions of contemporary social, political and economic problems.

Between the several voices in the crowd there was little harmony. The order in which the six types are here stated corresponds in a general way with the

order favored by those who expressed opinions. No single topic received a majority of votes for any given position in the list. Nobody assigned to expositions of Scripture a place lower than third. The only difference of opinion respecting discussions of contemporary problems was as to whether they should rank fifth or sixth. Nobody assigned first place to philosophic discussions of belief; and their relegation to one of the last two places was favored by a majority. Almost all the voices recognized the necessity of modifying the order of importance to meet the varying needs of diverse kinds of congregations. So obvious is this last consideration that it is at least doubtful whether any very useful inference can be drawn from the returns. Nothing is clear except that the message may take any one of many forms and that the choice must be made with intimate knowledge of the men in the pews.

While it is unprofitable to consider more fully the relative importance of sermon-types, it is important to ponder longer over the recognized difference between the written and the spoken word in the matter of compelling power. The written word is the message only. The spoken word is the message plus the man. My own experience supplemented by extended inquiry satisfies me that it is impossible to exaggerate the weight which the man in the pew attaches to the integrity of the preacher.

A few ministers of my acquaintance have seemed to derive great comfort from the distinction between the man and his message. The genuineness of the

message, they observe, is independent of the character of the man. The word of life may be spoken even by one who is dead in sin. That is true. The fact is one of God's wonderful workings. I myself have known a few preachers whose intellectual gifts were so great and whose powers of expression were so remarkable that their discourses cast a certain spell over some of their hearers, notwithstanding the preacher was known to be a stranger to the spirit of Christ. It is also true that free prophecy is to be distinguished from representative preaching in which the speaker is voicing the teachings of his church. The message is perhaps less affected when only a conduit is unwholesome than if the fountain-head is polluted. Such a distinction is, however, altogether unprofitable in this connection. Speaking generally, let the hearer even suspect that all is not well with the man who is exhorting him, and the message, however true, will have lost its penetrating power.

Whether or not pragmatism is a valid basis for a philosophic system, the pragmatic test is undoubtedly one of those which the man in the crowd applies to the preacher's message. He not only asks, "Does it work in practice?" but he insists upon inquiring whether it works in the case of the preacher himself. The man in the crowd is apt to declare that the preacher himself is Exhibit A to his own message. "I reject his advice," he may say to himself, "if following it will make me like him." This is brutally frank, but it is the expression of a state of mind that must be reckoned with. One of its consequences is so impor-

tant as to deserve special mention. I refer to the power of the preacher's personality in attracting young men toward the ministry or definitely repelling them from it. My observation leads me to believe that the attitude of most boys toward the ministry is determined by the impression made upon them by some individual minister. If a boy's keen insight has detected some affectation, or effeminacy, or self-conceit, he is apt to make a hasty but positive generalization and to include all clergymen in a sweeping condemnation. The injustice of this will readily be conceded. The sadly important fact, however, is that the presumption thus raised is likely to place the ministry outside the list of callings which the boy will seriously consider. The parents, the home, the school, the college, the friends—all must bear their share of the responsibility of determining the young man's choice; but a factor that must not be overlooked is the clergyman whose bearing has repelled when it should have attracted.

I have insisted that the preacher must have lived in God's presence. Indeed, if one may venture upon any generalization, this is a safe one, namely, that if the preacher is to open heaven to his hearers he must himself be in the Spirit.

It will not suffice, however, for the preacher to be aware of God's presence and even to be a genuine embodiment of His message. It is absolutely essential that he should have the common touch. He must be capable of identifying himself with his fellow men.

This capacity he can acquire only by entering into their lives and by placing himself at their disposal.

To gain his message the preacher must lose himself in God. To give it carrying power he must lose himself in men.

I referred a little while ago to Saint Paul on Areopagus. I wonder whether we men in the pews are measurably in the position of those who heard that great sermon on Mars Hill. In the next lecture I shall give reasons for the belief that our pews contain many men who are assembled in the name of a God to them unknown.[2] More or less consciously we are longing for the preacher who will say to us, "You who support churches and say amen to prayers, but have no clear vision of the Father, are religious without being spiritual. You worship you know not what;[3] and Whom you thus ignorantly worship, Him declare I unto you."[4]

Whether we realize it or not, what we in the pews need most of all is to be made vividly aware of the spirit world and to be taught to see the material and the spiritual in true perspective. Said a distinguished layman to me not long ago, "The preachers that have done me the most good and left upon me the most lasting impression are those who have lifted me out of one kind of life and put me back into the other in a way that made me feel I was a part of both." The human spirit is influenced, among others, in these

[2] *Infra*, p. 35.

[3] St. John, iv., 22.

[4] Acts, xvii., 23.

three ways: by direct intercourse with God, by the operation of reason and emotion and by the action of other human spirits. The last is the sphere of preaching. Prophecy is effective not only because it informs the mind with the facts and the implications of the Gospel, but also because it enforces them by spiritual power. This, I suppose, is the reason why almost all laymen will tell you that they have been more impressed by the preaching of very good men than by that of very able men. It is not the type of the discourse, objectively considered, that is the important thing. A commonplace and seemingly lifeless subject can be transfigured by the touch of a preacher who draws his power from God and gives his heart to his people. I have been at pains to collect from many lay correspondents lists of preachers who have influenced their lives. There is scarcely a name on any list which was not worn by a man of spiritual grandeur. Some of the preachers thus gratefully remembered were men of rich intellectual gifts. Many were not. The name of Phillips Brooks was on almost all lists; but there was testimony also to the permanent impression made by obscure men in small country parishes.

As I picture to myself the men who have influenced me from the pulpit I am impressed with two thoughts: their external diversity and their interior likeness. Memory calls before me a man dressed in monastic habit, an evangelist stripped of his coat, bishops in their robes of office, ministers clad in the Geneva gown, presbyters in cassock and surplice and other

presbyters in the costume of the street. But all of these, however diverse their manifestations of the Spirit, were real men. There was no nonsense about them and they were as keenly responsive to the touch of God as they were quick to perceive the needs of the man in the crowd.

Bearing in mind the common aim and characteristics of those men who, by the spoken word, have influenced my friends and me for good, I think I may now venture upon a definition of preaching.

Preaching, in its strictest sense, is the public use of speech with intent to reveal God to man.

We have seen, however, that to reveal God to others a man must himself have made some progress in attaining to the knowledge of God. You have assented, also, to my other contention, that the preacher must be a sharer of the life of the crowd. It follows that in these lectures preaching cannot satisfactorily be considered apart from the preacher. Indeed, it would not be far from the truth to declare that while the aim of preaching is the revelation of God, yet one of its incidents is the unconscious self-revelation of the preacher.

Let me give you the needed assurance that I am not indulging in definition merely because pedantry is a lawyer's idea of having a good time. If the prescribed subject of these lectures required me to deal with preaching and to ignore the preacher, I should do well to surrender my commission to a teacher of rhetoric and of elocution. If, however, I am right in conceiving all preaching as the expression of the

preacher's inmost self, then the man in the crowd may haply shout suggestions that will be of use. For the tiresome reiteration that a preacher must be godly and human, the voice from the crowd may venture to substitute some practical suggestions respecting the way in which he may attain to godliness and enrich his humanity.

In the remaining lectures of this course it will be my aim to collate and arrange such suggestions as these and to make them available as far as possible for the guidance of those who are studying for the ministry and for those who have the awful responsibility of training them. In everything that I say I shall have in mind the Yale School of Religion although it may be that my remarks will have a wider application. It is, of course, our hope and prayer that some of the great preachers of to-morrow may be nurtured in this institution. It is interesting and edifying to learn about the prophets of the past. It is important to consider the principles of preaching. It is essential to pray God that He raise up throughout the world living voices to counsel and exhort His people. But in the meantime we must not act as if such principles and prayers were without personal application to us. On the contrary, we must ourselves be like volunteers eager to be called into active service. We must be fitting ourselves to be efficient instruments in God's hands. When God looks to Yale for messengers He must not turn sadly away. It must be written hereafter of this institution that it has been a veritable nursery of prophets.

As I bring my introductory lecture to a close perhaps I cannot do better than to call up before your minds the St. Gaudens statue of Phillips Brooks. You are all familiar with it. The sculptor, with an artist's insight, has portrayed that which we fain would see in every pulpit. There stands the speaker, —strong, vigorous, erect; while just behind him and towering above his head is the figure of Our Lord, at once the inspiration of the messenger and the object of his loyalty; a Presence, dim-descried but real, felt rather than seen. It is only in the comforting assurance of this unseen Presence that one dare speak in the same lectureship in which there once was heard that messenger's clear call.

To the lecturer, however, as well as to the preacher, it is an encouragement to remember that his capacity is the limit of his responsibility. While we do right when we attempt great things for God and expect great things of Him, yet He exacts, in addition to the talent, only that increment which honest effort can produce. To essay lectures upon preaching is an act of courage. To believe that God may find use for them is an act of faith. Neither courage nor faith, however, will be wanting to the man who prays; and it is in the power of prayer that the lecturer and the preacher alike must address themselves to their tasks. While the careful preparation of the discourse is a duty which the speaker must by no means omit, yet the careful preparation of himself is the more important matter of the two. If a man's heart is right with God and filled with an eager desire to reveal the

Father to His children, the thought bestowed upon preparation will not be anxious thought.

If the man's knees are used as much as his head he may be well assured that in answer to earnest supplication it will in that same hour be revealed to him what things he shall speak.

II

The Revelation of God

In my first lecture I ventured upon a working definition of preaching. It is the use of speech in public with intent to reveal God to man.

This attempt at definition is probably one that invites inquiry rather than answers it. Perhaps it serves merely to emphasize difficulties, not to remove them. One thing, however, it seems to make clear. The preacher, in order to set about his task intelligently, must ascertain in advance what religious conceptions the man in the pew already possesses. The preacher should avoid the mistake of rating his hearers too high. He will be wise if he accords to them at least as much spiritual perception as they really have.

But for the preacher to make a just appraisement is by no means easy. The man in the crowd outside the church shuns all contact with the minister. The man in the pew when sounded upon his religious ideas proves to be either of the sort that becomes hideously embarrassed and maintains an impenetrable reserve or else of the unlovely type that knows no reserve and, at the slightest provocation, talks glibly about experiences that should be held sacred. A man of this latter sort is an unreliable witness. He is apt to draw upon

his imagination and make himself the hero of a spiritual fairy tale.

It is, as you know, an old saying that ministers see men at their best, that doctors see them at their worst and that lawyers see them as they are. If this is true, perhaps I can be of some service to preachers if I give a lawyer's estimate of the spiritual equipment of the man next me in the crowd. I have no disposition to dispute the minister who says he knows men as well as I do. He may be right. All that I can say for myself is that I have had large opportunity to gauge the crowd-consciousness, because my daily work is done among the crowd. Perhaps I do not talk with a man directly about his religious ideas. Our conversation has to do with his business problems or his domestic difficulties. Quite incidentally, however, he discloses his conception of the game of life and of the rules that govern it. I think it is safe to say that in nine cases out of ten the man next me in the crowd, whether he is or is not an occasional church-goer, has an idea of God that is too hazy to be communicable. If you essay to draw him out, he betrays signs of nervousness as if fearful that an attempt at statement will make him lose his hold on the modicum of belief that he has. His God is the God of whom he heard in childhood. Experience has neither matured nor enriched the conception. If he prays, it is apt to be a prayer his mother taught him. If he should attempt to talk with God in prayer, even if no one else were nigh, it is probable that his self-consciousness would almost suffocate him.

Occasionally I find a man who has learned a catechism or is able to make some other formal statement of his beliefs. Not seldom he smiles apologetically while he utters the words, as if disclaiming any very definite appreciation of their meaning. The rare man is he who has found a friend in God and knows Him to be a companion in happiness and a very present help in trouble.

I have no reason to overdraw the picture. I am trying to state the situation as I believe it to be. If the preacher is to do real preaching he must see men as they are. It is a matter of common experience that you can do little for a man if he feels that you misunderstand him. On the other hand, to be understood by another is the starting point of friendship. I have pondered sometimes upon the deeper significance of Saint John's testimony to Our Lord's insight, "He needed not that any should testify of man; for he knew what was in man."[1] I have wondered whether the apostle was thinking of the first day that he and Saint Andrew spent in communion with Our Lord. I can imagine what it must have meant to Saint John to find a man who understood him and at the same time seemed to know God. Understanding, discipleship, friendship, love. This was the natural sequence. If after that experience anyone showed a disposition to tell Our Lord what a certain man was like, no doubt Saint John was tempted to break in with a half-impatient interruption: "No one need under-

[1] St. John, ii., 24, 25.

take to tell *Him* about men. He knows what is in man." It is possible, too, that the obvious soundness of Our Lord's judgments of men predisposed them to accept implicitly what He told them of the Father. Men are wont to confide in a speaker who is evidently master of his subject. The converse is also true. "He doesn't know what he is talking about" is often a man's last observation before closing his ears to the rest of the sermon.

It is for this reason that I am urging the importance to the preacher of a correct appraisement of the man in the pew. My own conviction is that in the great majority of instances thoughts of God play no appreciable part in his daily life. He "believes" in God. Certainly. He recognizes that his belief is something to be clung to. He suspects that the belief might become a real power in his life and he hopes that some day it will be. In the meanwhile he is like a man holding in his hand an unopened telegram. He knows it is important but he is half afraid to read it.

Notwithstanding all his boasted strength and independence there is something infinitely pathetic about the man in the American crowd. "We do not know where we are going but let us get there as quickly as possible." This is said to be the philosophy of many of our contemporaries. To be left alone with his thoughts is to many Americans an experience to shrink from. Watch a man of business in the railway station about to board his train for a journey, long or short. With feverish eagerness he is laying in a stock of newspapers which will serve to keep him from

thinking until he reaches his destination. If you observe him in his place in the car, you will see him making his way quickly but thoroughly from one end of a newspaper to the other. As fast as he finishes one he throws it upon the floor, seizes another and with unabated zest devours a slightly different version of the same events, always treating the important and the trivial with strict impartiality. You may see the same spectacle in the street-cars, on ferryboats, in barbers' chairs, at bootblack stands and in every situation in which men might otherwise be taking advantage of an opportunity to stop and think. Such people cannot possibly know the refreshment of communion with the Unseen. They have no reservoir of spiritual power upon which to draw in time of need. If you are ever with a man from the crowd when serious illness lays its hand on wife or child your heart will ache when you see his utter hopelessness or note his mute appeal to you for help to express himself in prayer. When he stands beside the new-made grave he is of all men the most miserable.

If we reflect a little we shall agree that it would be surprising if the situation were different. Why should we expect Americans to be rich in faith? Of religious education in this country I shall have something to say in another lecture. Certain it is that the conditions of our daily life do not tend to develop our latent spiritual capacities. We do not always realize the importance of these conditions as factors in determining our attitude toward the Unseen. George Adam Smith reminds us of the difference between the

climate of Syria and of Egypt as bearing upon the religious ideas of the Hebrews and of the Egyptians. In Egypt man has but to link his own operations to those of the Nile and the fruits of the year are inevitable. In Syria, on the other hand, "a purely mechanical conception of nature as something certain and inevitable, whose processes are more or less under men's control, is impossible; and the imagination is roused to feel the presence of a will behind nature, in face of whose interruptions of the fruitfulness or stability of the land man is absolutely helpless."[2] To such a climate, Dr. Smith observes, Israel's doctrine of Providence is partly due. With us it may not be a question of climate, but, unquestionably, our conceptions of the universe are powerfully affected by other factors in our environment. An enormous territory, vast resources and great prosperity fill the imagination of the man of privilege and of power; while the sight of these things just beyond his grasp is becoming a madness to the man who lacks capacity or has never had a chance. Surely there is little place for God in the thoughts of either. If ever there was a man choked with the cares and the riches and the pleasures of this life, it is the man in the American crowd. If he is very rich, he is busy nowadays pleading to indictments and is most of the time in resentful mood. If he is a man of affairs, the telephone rings while he is in his bath. If he is in moderate circumstances he is continually looking for a way

[2] *The Historical Geography of the Holy Land*, p. 73.

in which to become suddenly rich. If he is very poor, the daily struggle absorbs all the energy he has, except that with which he tells you that the poor man nowadays does not get a square deal.

Do not imagine that I am attempting to compare unfavorably the present with the past, or life in America with life in other countries. I am without sufficient knowledge to make such a comparison, even if one were worth while. I am merely insisting that our environment does not tend to drive us to thoughts of God and that the man in the crowd in fact gets small comfort out of his stock of religious beliefs. If I am right, and if the object of preaching is to reveal God to man, then this is the day of the preacher's opportunity. To-day, at least as much as in Saint Paul's time, he should be walking with his eyes about him,[3] not as a fool but as a wise man, buying up for himself[4] the opportunity that is never so cheap as when the days are evil. His task is so to interpret life to each man that he will begin to discover traces of God's Presence all about him. The man in the crowd is apt to go through life as the city man goes through the woods. There are to him no signs of invisible presences. The lightest snowfall, however, should be enough to make him realize how blind he has been. Tracks of all sorts and running in every direction

[3] Ephesians, v., 15 *et seq.*

[4] Ἐξαγοραξόμενος. The use of the middle voice seems to me significant. The idea is that in evil days one should buy up opportunity *for himself*. The market of spiritual opportunity is the only one that a man is justified in cornering.

reveal to him the truth that instead of a deserted wilderness the wood is a teeming community. Some men have a greater aptitude than others for reading wood-signs. Occasionally you find a man who can never learn to see anything in the wood but the trees; and even the trees he cannot distinguish from one another. But as a rule it is merely a matter of training. Through opportunity and effort the eyes are taught to see and the ears to hear. The man in the crowd is waiting for the preacher who can reinterpret the world to him and make him realize that life is full of God.

In the course of these lectures we must ask ourselves what agencies other than preaching can be pressed into the service of supplying the American with eyes and ears. If the crowd outside the church is so much greater than the crowd inside, either the outsiders will remain in darkness or their darkness will be displaced otherwise than by voices from the pulpit. The possibility of a propaganda of religious education must be taken into account. Special evangelistic effort to reach the masses is a matter seriously to be considered. How, if at all, the churches may conserve the results attained by Sunday's preaching is a problem yet to be solved. But these questions must not be confused with our more immediate inquiry—namely, how can the preacher of to-day best use his opportunity to reveal God to the man in the pew?

Perhaps it will aid our thinking if we picture to ourselves a Sunday morning scene that is familiar to

all of us. We can summon before our mind's eye a man undeveloped as respects his religious ideas and all unconscious of his spiritual needs. From some motive which need not now be discussed he takes his place in church. Sermon-time comes. He and others like him look up at the preacher and there is a moment of silence. It is not a bad plan for the preacher to look his hearers in the eye before he begins to speak. The message is, of course, already prepared, but there should also be the present yearning of the soul to be of real help to the man in the pew. There sit the people, perhaps a handful, perhaps a crowded congregation. Look into their faces, brother man. If anything can move you it is those upturned eyes. In some there is a mute appeal for help. In others there is a look of determination to withstand whatever you may have to say. In others there is the listless interrogation, "What will this babbler say?" A glance at some of those eyes should be enough to stir your manhood to its core. "O God," you should inwardly ejaculate, "give me at least a little that I may pass it on to them."

But herein is the tragedy—that however earnest the preacher and how glowing soever his zeal, he will miss his mark unless he is able to perceive what is going on in the minds of his hearers. What in fact is usually meted out to the listening crowd? I think it safe to say that in a very great number of cases it is a sermon replete with references to spiritual experiences which the man in the crowd does not have and supposing a greater knowledge of God than the man

in the crowd in fact possesses. As far as mere use of terms is concerned, preachers are apt to forget that much of the language which to them has a precise theological meaning is understood dimly or not at all by the man in the pew. Occasionally at home I begin to talk about some case on which I am working and of which my mind is full. I have not gone far before I am reminded that some of the terms I am using are meaningless to the uninitiated. I am surprised. "What? Not understand the meaning of these words? They are part of the daily vocabulary of the lawyer." Doubtless; but I must remember that I am not talking to lawyers. And the preacher should not forget that in his case it is not merely a question of understanding terms but a question of having or not having the experiences of which he familiarly speaks. I have in mind such common words as God, prayer, forgiveness, immortality, and not merely terms seldom used except by theologians.

Let me try to make my meaning more clear by giving some instances of the way in which pastors often make the mistake of feeding meat to babes. You will agree, I think, that if the man in the pew knows little of God, it must follow that for him prayer is not much more than a form of words. The decent humility which characterizes him must not be mistaken for a sense of sin. The need of redemption is to him not obvious. The forgiveness of sins is not what he would describe as a live issue. The suggestion of eternity makes him nervous. A life after death seems to him at best but a leap in the dark.

Try to imagine what kind of an experience to such a man is an exhortation to prayer, a plea for the acceptance of a Redeemer, or a dissertation upon the condition of the blest in Paradise. Allusions to the doctrine of the Trinity, the Atonement, the Incarnation are as nearly meaningless to most American men as are references to abstruse scientific principles of which they have heard all their lives but have never understood. I delivered an address a few years ago at a large so-called "church" school for boys. I referred to the Incarnation. Afterward one of the masters expressed regret that I had not explained what I meant. "The boys may have heard the word," he said, "but they have no idea what it means."

I must pause at this point to guard myself against serious misunderstanding.

In the first place I am not overlooking the fact that there are throughout the country many well instructed congregations of devout people. To these my remarks may have little application. My observation leads me to believe, however, that even in congregations where the pastor has labored to teach, there are many men whose consciousness has not been so much as dented in the process.

In the next place, I do not mean to be understood as impugning the validity of the teachings to which I have referred or to cast in my lot with those brethren with little insight who are always giving out newspaper interviews about "creeds outworn." On the contrary, I regard it as the greatest happiness of my life that I have been able to accept the Christian faith

in what I believe to be its entirety, however far I may be from the realization of that faith in conduct. I can wish for my dearest friend no greater blessing than this. I believe with my whole heart that the most important aspects of God's revealed Truth are within the ken of every man in the crowd, however much his spiritual capacity may differ from his brother's. But I solemnly protest that you must get something like a working conception of God into his mind before you can edify him by the proclamation of Christian doctrine. Once give him even a glimpse of God and you can proceed by precept upon precept, line upon line, here a little and there a little, until you have helped him to add many cubits to his spiritual stature. I often hear it said that the man in the pew is not interested in theology and that he does not like doctrinal sermons. Nobody likes what he does not understand. There are few things more unprofitable for the man in the pulpit or for his hearers than that the preacher should spend half an hour expounding a truth which derives all its significance from a more fundamental truth of which his hearers happen to know nothing. There is nothing peculiar to religion in such a situation. We have all noted the mute agony of the father of the family escorted to a symphony concert by a music-loving wife and daughters. He is not tone deaf by any means, but there is much for him to learn before he can really appreciate Bach or Wagner. The man in the pew must be made aware of the unseen world before he can be interested in its life. God must precede theology. The man must be taught to face

the problems of life of which Christian doctrines are intended to be the solution. The trouble with much preaching is that it is directed at the solution of difficulties of the very existence of which the man in the pew is not aware.

I do not advocate stirring up difficulties in a man's mind for the pleasure of suggesting answers. I submit, however, that stupid indifference to great religious truths is a thing from which any man should, if possible, be rescued. The way to begin the rescuing process is to confront him with the God of the universe.

It will be said, no doubt, that I am inverting the whole process of revelation. I am clamoring that the man in the crowd be shown the Father at the outset of spiritual life, whereas the vision is only for those who have climbed painfully through every other experience till in this one they receive their supreme reward. It was because in no other way could man attain to knowledge of God that Christ came. It is futile, then, to suggest to the preacher "Show us the Father and it sufficeth us." My answer is, I am not asking that a way to the Father be shown otherwise than through the Son. I am not at the moment even thinking of the Fatherhood of God. I am suggesting that before there can be a revelation to the man in the crowd either of Fatherhood or of Sonship, he must have at least a rudimentary idea of the word "God." It seems to me to be idle to affirm Deity of Our Lord if the man who hears the affirmation does not know what Deity is.

I suppose that the avenues of thought which lead to God are countless. As I understand the matter, the man who sees a different god at the end of every such vista is a polytheist. The man who perceives that all the avenues converge in one God is a monotheist. We Christians are among those who rejoice in the revelation of a God Who is the personification of all that is great and noble and good. The heathen with his flock of gods seems to us incapable of divesting himself of his power of control over them. They are his gods and they must do as he likes. We insist that religion took a long step forward when men discovered that they were in the hands of God and not He in theirs.[5] Whenever in history a man has seemed to impose his will upon God, terrible consequences have ensued. A strong man, convinced of the righteousness of his cause, may proclaim it as the cause of God. If possessed of adequate force, he may seem for the time being to have made his declaration effective. Those over whom the spell of his leadership has been cast are ready to die for his cause. They, like him, are able to conceive of themselves as instruments in the hand of God. A powerful leader who fears neither God nor man and can remark grimly that Providence is always on the side of the heavy battalions, is indeed an enemy of humanity. But the leader of equal power who has moulded God to suit himself and firmly believes that he is doing God's work may prove

[5] For a powerful and luminous statement of the "crisis moment of religious development," see *The Witness to the Influence of Christ,* by The Rt. Rev. Wm. Boyd Carpenter, D.D., p. 48.

in the end to be the more destructive agent of the two.[6]

"This," you will say, "is true and trite. But what has it to do with preaching?" Much, every way. If the preacher is to reveal God to man it is a matter of profound concern what sort of a God it is that is to be disclosed. We surely shall agree that the revelation must not be of a tribal god or even of a national god. I understand a national god to be the personification of that national policy which at the time happens to be prevalent. If a nation is a martial nation, their god is a god of war. If more territory is needed then expansion is god's will. A whole people may unite in creating a god of this sort and they may dress him up in the attributes which they have stolen from the God of the universe. They may develop for their god the kind of partisan enthusiasm which the Philistines had for their visible champion Goliath. Everybody will agree that an idol need not be a graven image. I am an idolater if I make to myself any god but One of Whom universal Fatherhood may be affirmed.

The God whom the preacher is to reveal must be a Being with all the attributes with which the consensus of Christendom has invested Him and not merely with some of them. If He is the God of all men everywhere, then a declaration of war, under the

[6] For a sympathetic explication of Germany's present conception of God, see "Theocentric Theology in Peace and in War," by Prof. Dr. Erich Schäder, of the University of Kiel, *The Constructive Quarterly*, Vol. III., p. 39.

auspices of a national god, is an act of attempted secession from the Divine Commonwealth. Reciprocally, to repudiate the missionary obligation is to deny to some men the right to be included in that Commonwealth. To preach the mercy of God and to omit all reference to His justice is to encourage people to sin with a sense of security. To preach a God who is all-sovereign and to be silent respecting His Fatherhood is to picture a God to whom the man in the crowd has no means of access. On the other hand, to enlarge upon God's care for the individual without constant reminder that He is Lord also of Heaven and Earth is to belittle God and to make Him less marvelous than His own creation.

It is my observation that God's face can be veiled effectually by at least two classes of preachers—those who deify man and those who humanize God. The one class idealize humanity by regarding Our Lord as being merely the best of the race. By thus substituting the Seeker for the Revealer they really deprive us of the Way to the Father.[7] The other class

[7] "Eliminate from Jesus Christ the truths and facts expressed in the distinctively and specifically Christian terms Incarnation and Resurrection, and you drop Him out of the category of Realizer, Revealer and Giver, into that of, still, Seeker. He is not even, in any real sense, Seer; for it is manifestly true in itself, quite apart from our Lord's having said so, that 'No man hath seen God at any time,' or is able to know or empowered to communicate 'the things truly given us of God' which constitute the Gospel." W. P. DuBose, S. T. D., "A Constructive Treatment of Christianity," *The Constructive Quarterly,* Vol. I., p. 13.

keep our gaze fastened upon the earthly life of Jesus Christ to such an extent that the very affirmation of His Deity has the practical consequence of causing the man in the pew always to picture God as a Galilean peasant.

A preacher can do as much harm by distorting the doctrine of the Incarnation as he can by ignoring it altogether. If a man is given to pondering over the mystery of the universe and the immeasurable stretches of time and space, he is apt to think himself into pantheism or to gain the conception of an almighty but far-distant God. In either event the message of the Incarnation is good news to him. The contemplation of Jesus Christ helps the man to make his God a personal God. The revelation of Divine concern for the humblest individual brings him into living contact with the Lord that made the heavens. The great God becomes all the greater to him when perceived to be a Person. The combination of infinite power and infinite compassion offers satisfaction of every spiritual need.

To leave Jesus Christ out of account means, for most men, to deprive them of the consolations of religion. It is of vital importance, therefore, to proclaim to a suffering race the truth that God is such a one as to be made Man.

Suppose, however, that a man is not given to pondering about any other mysteries than the currency and the tariff. Suppose that he is so surfeited with the consumption of time present that he neither relishes time past nor has appetite for time future.

Next suppose that such a man is among those whom I pictured a while ago looking up at the preacher about to begin his sermon. He, like the man at the concert, has probably been enticed to church by his solicitous wife and daughters and during sermon-time is kept in his place by the ties of family affection. I fear that under such circumstances the preacher will make little headway if he undertakes to expound the doctrine of the Incarnation, to proclaim the appearance of God in human life and to tell of Our Lord's compassion for the poor and sinful. What effect is produced upon the mind of the man in the pew? I have no doubt whatever about the answer. He gains a definite and appreciative conception of Our Lord's treatment of the poor and the sinful, but the rest of the discourse means little to him. He knows, of course, that there are sinners and poor people. He perhaps registers a resolve to put more money into the plate. As the faculties by which God is known have atrophied long ago the preacher's assertion of the Deity of Christ is regarded as one of those propositions which the minister possibly understands but the people certainly do not. The net result of the discourse is that the man comes out of his pew just as much of a materialist as when he went in. The preacher's references to Our Lord have helped him a little just as he would have been helped by any other good example cited to him. He is conscious, however, of a slight widening of the gulf between himself and the shore on which stand the ladies of his family

and the preacher. He is dimly aware of a set of ideas that they have and he lacks.

I accordingly venture the assertion that just as religion loses its consoling power if the Deity of Jesus Christ is left out of account, so religion loses its compelling power if we do not gain the vision of the God that sitteth above the cherubim. To preach the Son as the way to the Father means that due heed will be given to all the attributes of the Godhead. To preach nothing but the Son to a generation of materialists means that the next generation will be, if possible, more godless than this. You will observe how insistent I am upon a conception of the one God that is rich enough to include a differentiation of Persons. I refer to this because some of my friends insist that the cure for godlessness is to abandon the teaching of the Deity of Our Lord and to substitute the Arian conception. Their insistence is based upon an assumption which I believe to be contrary to fact. They assume that the practical effect of rejecting the Trinitarian conception is to set men pondering on the Divine and so to stimulate character-building by permeating all of life with God. My observation leads me to conclude that, on the contrary, what really happens to my friends under such circumstances is that God as a Person disappears entirely from their horizon. Instead of enriching the idea of God and making it dynamic, they use it more or less unconsciously as a symbol of that form of social service in which they happen to be most interested.

I know a distinguished layman who is most earnest

and outspoken in his protests against the Trinitarian conception. By attention to his utterances I have satisfied myself that his idea of God is Preventive Medicine. I know others whose God is a sort of Honorary President of the Society for Organizing Charity. Some conceive God as concerned chiefly with municipal hygiene and the housing problem. Still others think of Him as willing to speak through our public school system although only on condition that in the system itself there should be no reference to Him. And so it goes. Instead of a conception which tends to become grander and more compelling, we witness a steady tendency in the opposite direction. Such people have not even a national or a tribal god. They have merely a deified special interest. The plain, unvarnished fact is that if no more compelling conception than this can be presented to the man in the crowd we had better be frank enough to stop altogether our talk about God and turn our attention to ethical culture.

If the men in the crowd are compelled to face the dilemma that God must either be or not be, a vast majority will accept the former alternative. Most men readily perceive that the universe is a greater riddle on the hypothesis that there is no God than upon the hypothesis that there is. The real test of a man's faith seems to me to be presented when he is asked to believe that the Lord of the universe has a personal and immediate interest in *him*. I may put on a bold front in my contact with other men and really persuade myself that I am somebody. But

when I am alone and honestly compare myself, morally, with the standard of absolute Righteousness and contrast myself, physically, with the expanse of the Milky Way, how can I believe that God has a care for *me?* The revelation of distant Majesty and overpowering Might would be a cruelty unless followed by the assurance that God is actually accessible to the individual. This assurance the man in the crowd may attain through the knowledge of Christ. To rare men, like the author of the eighteenth Psalm, the assurance may come in some other way. After his unsurpassed description of the manifestation of God's power in the storm, he says with the quiet confidence which spiritual experience alone can beget, "He sent from above, He took *me,* He drew *me* out of many waters." But it is not so with you and me and other men in the crowd. If we are able to gain the vision of God at all, it is of that distant Majesty and Might which will convict us of sin and leave us hopeless. It is then that the man in the crowd longs for a comfortable word—and the most comfortable of all words is this: that "God so loved the world that He gave His Only-Begotten Son that whosoever believeth in Him should not perish but have everlasting life."

The preacher need not be disturbed by the outcry of those who declare that this message has lost its power. But he must begin by showing men that the quality of their daily lives is determined by their attitude toward the Unseen. He must convince them that absorption in material things inevitably leads to selfishness and that a selfish community is as empty

and formless as primeval chaos. That which I regard as merely the beginning of the process of spiritualization is thus finely put by Dr. Francis G. Peabody:[8] "Prosperous people, reckoning their happiness in terms of income and expenditure; employers, regarding their employees as cogs in a great machine; wage-earners, subdued to that they work in like the dyer's hand, with no horizon beyond the closing hour and the pay envelope; poor people with no ideal but the rent and no solace but the saloon,—what a mockery is here of a world of souls, a spiritual brotherhood, an answer to the prayer, 'Thy Kingdom come . . . in earth as it is in heaven'! Into this world of materialized aims enters the Christian life, utilizing as its agent a socialized Church to carry the Gospel of Spiritualization. It looks within the facts of social disorder for their spiritual causes. It converts the relief of the poor into a spiritual transaction, conveying not only food and lodging, but courage, self-control, and hope. It lifts the relations of industry from the level of a wage-system to the higher plane of a co-operative system. It rescues the social world from its slough of fleshly and commercial aims and sets it on the rock of moral idealism." The preacher, in other words, must give to his people the vision of the Spirit of God brooding over these troubled waters. But he must not stop there. He must reproduce for them, stage by stage, the revelation of the Nature and Being of God till the

[8] *The Christian Life in the Modern World* (The McNair Lectures for 1913), p. 223. I go with Dr. Peabody as far as he goes but I believe in going further.

climax is reached in Jesus Christ. The vision of Creation must be supplemented by the Apocalypse. The isolation of the Garden must be contrasted with that socialized City which has at its centre the Lamb of God.

If the preacher will in this order proclaim to us Jesus Christ as the Way to the Father, he will find the revelation eagerly welcomed. He must recognize, however, that his first and hardest task is to make the godless man dissatisfied with his condition. To preach the Incarnation to a self-satisfied man is like proclaiming the laws of health to a headstrong young person who has never known sickness. There are people who have no yearning to knit their souls to those of other men. Personal relations with other people mean little to them. A personal relation to God seems to them unthinkable. They even seem incapable of individualizing other men. They deal with people in the mass. I once knew the head of a school—a clever, strong, wise, masterful man—for whom the boys existed merely as a group. He thought of them only as "the student body." He did not recognize individuals when he met them. His concern was with the aggregate. Nobody loved him because no love emanated from him. He was not a factor in anybody's life. He spoke in policies and laws. And both policies and laws were short-lived in their operation, because they were not founded upon an understanding of the heart of man. To preach the Incarnation to such a person would be to talk to him in an unknown tongue. He would be entirely honest in his statement that the en-

fleshment of Deity is to him a thing both incredible and repulsive. The real source of his difficulty, I venture to think, would be his inability to conceive of any personal relation between himself and God.

Such men as my friend the headmaster are not typical of the crowd. There are indeed a few like him. Emerson, speaking of Englishmen, says somewhere that "each of these islanders is an island in himself." Whether this be true of the English as a race, I know not. Certainly it is true of an occasional American. There is something quite baffling but almost noble about such men. To you and me who feel weak and dependent they seem strong and self-poised. It is not necessary to suppose that even in the hour of death their philosophy will fail. It is not our function to criticise or condemn them. It suffices to know that they are not like the crowd. They have no message for the crowd because they have no strength that is communicable. Their religion is as incapable of transmission to others as their looks or their manners. Not unless the preacher can make them feel abjectly unworthy in the Presence of God is there the least possibility of awakening in such men a longing for redemption through Jesus Christ.

I hope I have made it clear that I differ absolutely from those who would discourage the preaching of the Incarnation. That against which I would protest is merely something that hinders the effective preaching of that great doctrine. Just as I find it impossible to draw very near the Father except through the Son, so I cannot but regret what seems to me a false

emphasis on Our Lord's earthly life. Notwithstanding that its motive is to vindicate the Deity of the Son, its practical effect is to concentrate man's attention upon the visible and so to check that reverent pondering upon the Unseen which is the basis of all true religion. Thus unconsciously to separate the Son from the Father is to focus our thinking upon humanity. Even if it is earnestly and insistently asserted that Jesus Christ is God, the assertion will mean nothing to those to whom the name of God suggests no vision. And it will mean only a little to those whose conception of God tends to be satisfied by any one who proves himself a friend of publicans and sinners. The trouble with many of us men in the crowd is that we are not sufficiently aware of our littleness and our helplessness. It would be well to remind us now and then of some simple facts respecting the universe—such, for example, as the on-rushing of our sun through space and the estimated distance that separates us from Vega. We should be made to perceive our relation to Him Who controls winds and waves and we should be reminded that it is a fearful thing to fall into the hands of the Living God. We modern Americans seldom experience the awe which fills a man when he finds himself in an overpowering Presence. The man in the crowd takes account only of what he can see and he esteems himself to be as big as anything in sight. The essence of the preacher's task is to make men stop, look and listen for God. This cannot nowadays be accomplished by denunciation or by dogmatic utterance. The need is for the

simple process of interpreting to men the deeper meaning of life and the familiar facts of their own experience.

Unless the preacher is going to help the man in the pew to a clearer vision of God, the man is not likely to gain it at all. We have seen that his environment will not suggest it to him. Certainly he will not come upon it as a result of secular education. We in America lay little stress nowadays upon the importance of abstract thinking. Our educational ideals are vocational. We insist upon a direct relation between the subject of study and self-support. We encourage our young people to work as much as possible along lines of least resistance; whereas the power to think abstractly comes only to him who deliberately seeks difficulties for the sake of overcoming them. The mathematics is used chiefly as a tool. Language-consciousness is not highly prized. We no longer sit at the feet of the people who excelled all others in developing a perfect medium of self-expression. We are not trained to ponder. We have no time to think of anything that we do not expect to use either to-day or to-morrow; and the God that made the heavens does not seem to us to belong in that category. If the man in the crowd is to attain to a knowledge of God he must triumph over his environment and rise superior to his education.

And was there ever a time of greater need for a vision of the Father? What lesser thing will rouse us from our abominable self-complacency? Our cities need moral cleansing. Unemployment gives rise to

spiritual as well as economic problems. Our rural neighborhoods are largely pagan. Our political life must be transfigured and our social life transformed. When the world is shaken to its foundations by the shock of arms we grumble a little because we feel the disturbance. Some people profess to see in the war the collapse of the Christian church, if not of Christianity itself. While such utterances on this subject as I have read seem to me to be full of misconceptions of Christianity and of ignorance of the church, there can be no doubt that they find an echo in multitudes of minds. Our duty in the premises is not discharged by engaging in more or less academic discussion as to who caused the war; especially if we are merely trying to fix on somebody the blame for waking us out of a deep sleep. It may be doubtful who caused the war but it is certain that Christian people did not prevent it. I hear a few earnest souls suggesting that the war will do great things for the world. They forget that the world is served not by events but by men. The real question is whether men will turn in such horror from the hell of war that they will be content with nothing but the peace of God.[9] Nor is it a question

[9] I wish, however, to record my protest against the "peace-at-any-price" doctrine. The mere fact that I am not fighting does not prove me to be at peace. Peace is a state of mind and I can never attain it if I persistently refuse to offer my life for my friends. The man who would not go to war to prevent a repetition of the Lusitania crime may indeed have plenty of courage but he seems to me to have a distorted conception of the Christian obligation.

whether other men will act thus but whether you and I will. Will this great convulsion of human nature leave you and me unchanged? I do not mean to ask whether our sensibilities will be aroused or whether our sympathies are being mildly stirred. The inquiry rather is whether we are to be born again. Heroes are being produced in plenty. Poetry is not wholly dead. There will be, no doubt, a war literature both virile and vital. The whole creation groaneth and travaileth. When the world is in labor shall there be brought forth no prophets? Are there not men within the sound of my voice who will give themselves no rest till their prayers shall have opened Heaven and till God Himself shall have given them a message for His people?

I put the question thus because nothing but inspiration will suffice to equip the preacher for his task.

Since preaching implies the intent to reveal God to man, the preacher must himself have had the vision and he must earnestly desire to share it with others. In his sermon he should but breathe out the Spirit of God which he has inhaled during his preparation.

Some men have been vouchsafed a vision but they have lost themselves in its contemplation. It is as if Moses had tarried even longer in the mount and had never returned to his people. The man is alone with God and alone with God he remains. The preacher, however, must be eager to report what he has heard and seen and his eagerness must proceed from a yearning to help those who hear him. He must per-

ceive their need and be conscious of the power of his message. I do not say that he must be confident of his ability to deliver the message with effect. Rather he must distrust himself and lean on God. Compassion and Conviction should be his watchwords. These are characteristic of all helpful preaching. "What you ignorantly worship," says Saint Paul, "that I am now proclaiming to you." He had compassion for their ignorance. He had the conviction that he could dispel it.

Compassion is not condescension. The preacher's spirit must not be that of the privileged man speaking to the unprivileged or of the learned man addressing the unlearned. I am so fortunate as never to have known seasickness; but often in rough weather I have marked the distressing effect upon others produced by an aggressively well man who walks the deck when they are recumbent and pauses here and there to suggest ways in which sufferers might become even as he. A somewhat similar effect has been at times produced upon me by a condescending preacher whose manner suggests that after the sermon a vote of thanks would be to him an acceptable substitute for the doxology. Our Lord was never condescending but was always compassionate. Condescension repels while compassion knits soul to soul. It is recorded of Our Lord that when He saw the crowd, His heart was moved with compassion for them, because they were distressed and harassed, like sheep without a

shepherd.[10] I suppose that one of the most pitiful sights in the world is a flock of sheep lost in a storm. You may recall a picture of such a scene that hangs in the Metropolitan Museum.[11] Sheep and dogs harrassed by the drifting snow and hopelessly lost are in the extremity of distress. That picture suggests to me the world as Jesus Christ saw it with the eyes of God. What did He do? Well, in the first place, His emotions were aroused.[12] It was a critical moment in His ministry. There must have been a hush in Heaven. It was now or never. So He did not luxuriate in emotion. His action was characteristic. He was there to lead a relief expedition and so He called for volunteers. The Twelve responded and forth they fared to the rescue of "the lost sheep of Israel." If a man, knowing the power of God, can but realize the predicament of the sheeplike crowd, the secret of preaching will assuredly be revealed to him.

If a man has compassion for the crowd he will preach for their sake and not for his own. I have heard many sermons which were obviously delivered primarily for the satisfaction of the preacher. He had become interested in a certain line of thought. He had happened upon what seemed to him a bright

[10] St. Matthew, ix., 36. The 20th Cent. N. T. reads "because they were distressed and harassed" for "because they fainted and were scattered abroad." The former seems better to catch the spirit of ἐσκυλμένοι and ἐριμμένοι. The R. V. and the 20th Cent. are in agreement in the rendering of the former word.

[11] *Lost,* by August F. Schenck.

[12] Ἐσπλαγχνίσθη

idea. Or, perhaps, he had been reading a book which pleased or pained him. Forthwith he was eager to ease his mind. Sunday was at hand and the pulpit was his. He never seriously asked himself what were the needs of his flock. What followed I can best express by setting over against that tragic picture of the sheep in the snow one of those unreal Arcadian scenes in which the shepherd, playing upon his pipe, holds the centre of the picture while the sheep, more fortunate than the congregation, wander listlessly away.

But compassion is impotent without conviction. The preacher must be convinced that he has somewhat to offer which, if received, will mean light and leading to his hearers. It is charged sometimes against the physician that when his power of diagnosis is baffled he prescribes a useless but harmless concoction in order to give himself time for a further consideration of the problem. Whether the charge is true in the case of physicians I know not. It might be made with justice in the case of some preachers. A sham sermon is, I am sure, an offense to God Almighty.

The sham may take any one of several forms. A detestable species is that in which the preacher gives glib and conventional answers to questions which have never troubled him and offers hearsay solutions of problems with which he himself has never wrestled. Perhaps the most common sham of all is the appeal to experiences to which the preacher is a stranger or the proclamation of beliefs upon which he has a slender hold. It is extraordinary how quickly the

man in the pew can distinguish between that which has its source in the recesses of the preacher's being and that which comes only from the lips. A proposition announced by a man convinced of its truth and power may carry the preacher's conviction to many a heart, when the same words will be utterly ineffectual if spoken by one to whom they mean little or nothing. It is just because the man counts for so much that his elocution and fluency count for so little. Cato the Censor, so Cicero tells us, used to wonder why one soothsayer did not laugh when he met another.[13] There are cynics in our own day who are ready to impute a like insincerity to the clergy. As a generalization this is utterly unfair and unjustified. But insincere and disingenuous preachers give color to such a charge. Theirs is a weighty responsibility. They counterfeit and debase the currency of the King of Kings.

I shall do well to end this lecture by a reference to the thirteenth chapter of First Corinthians. In that great discourse upon love I seem to find testimony to the preacher's need of both conviction and compassion. I suppose that the manward aspect of love is the thing there most emphasized by Saint Paul. But the Godward aspect is surely presupposed. We have Saint John's authority for the proposition that he who really loves God must love his brother also.[14] The

[13] *De Divinatione,* II., 24, *"Vetus autem illud Catonis admodum scitum est, qui mirari se aiebat, quod non rideret haruspex haruspicem cum vidisset."*

[14] I. Epistle St. John, iv., 21.

presence of both these complementary thoughts in this most wonderful chapter will become clear if I am permitted to paraphrase it thus:

"Though I speak in the tongues of men or even of angels, and yet have not experienced that love of God which constrains me to give Him my love in return, I have become mere echoing brass or a clanging cymbal. And though I have the gift of preaching and fathom all the depths of knowledge; and even though I have such faith as might move mountains, and yet have not that love of God which fills me with compassion for the man in the crowd, I am nothing—absolutely nothing."

III

Revelation Through Contact

Year after year, generation after generation, the preacher enters the pulpit at sermon time and preaches as his prophetic ancestors preached before him. We are right in still attributing great power to the word thus spoken.[1] Sometimes, however, I find myself wondering whether from preaching we are inclined to expect the impossible.

Significant changes have taken place in the life of the crowd during the time that methods of preaching have remained substantially the same. There has been a decline in church-going. People are said to be more religious than they used to be, but the beliefs of many good persons are no longer fixed. Relatively few are within the effective range of the pulpit. It is a popular assumption with magazine writers that this is because the Christian message has lost its power. Before this explanation is accepted as final, it will be well to consider some of the disadvantages which to-day attend the delivery of the message.

[1] In the course of the preparation of these lectures I asked devout laymen of many communions to give me their estimates of the value of preaching. In every instance they bore witness to the influence of preaching in their own lives. In almost every instance they testified that the influence of the pulpit had grown stronger and more compelling as the years passed by.

In the first place, this is an era of excessive utterance. The man in the crowd, at least in the larger cities, is in serious danger of being talked to death. The number of opportunities afforded him to hear other people speak is very great. Accounts of travel, of adventure and discovery, the presentation of new causes and the making of pleas for needed reforms are matters of nightly occurrence. The after-dinner speech is more of a nuisance than ever. University extension lectures, missionary addresses, board and committee meetings, conferences of various sorts, fairly throng the calendar of the man in the crowd. Here am I, a voice from the midst of that crowd, delivering one of the many hundred courses of lectures annually announced by educational institutions. Nor is there any season of immunity. Commencement addresses, harangues to students in summer conferences, vacation lectures and midsummer meetings of bar associations and of various learned bodies enable one to make the entire year a long, glad round of talk. And it is usually not optional with the man whether he will attend these orgies of utterance. Personal and official pressure of all sorts is brought to bear upon him. It is substantially true that he is gagged, bound and carried to the scene of his martyrdom. When he is not actually present the excellence of modern reporting insures his constructive attendance. Congress and the state legislatures are now in practically continuous session, and our senators and representatives are in a state of perpetual vocal eruption. Whatever of

speech-making a man's ear escapes is sure to meet his eye not merely in the newspapers but through the medium of the attractive reprints which make the daily mail a thing of terror.

It is, I submit, utterly impossible to maintain the value of the spoken word under such conditions of over-production. It is not merely the Christian message that suffers a consequent loss of effectiveness. The man in the crowd is distracted by the number of messages of all sorts directed at him and no one of them can make its legitimate impression. He is naturally prone to think of the sermon as merely one more in an unending succession of harangues.

In the second place, the man in the pew is aware that the value of the message from the pulpit is being continually challenged on every side. The youngest instructor in the university faculty is ready not merely to question but to destroy. It may well be that it is wholesome for the message thus to struggle for its very existence. I have no doubt of its ultimate triumph. But the preacher of to-day must always remember that he is not speaking in an era of unquestioning acceptance, and that many a man in the pew has an uncomfortable anxiety lest the bottom may drop out of the pulpit before the discourse is over.

More important than either of these considerations is the fact that the process of dividing and subdividing Christendom into a variety of religious groups has for the time being made authoritative utterance

an impossibility. No one speaks to-day for the whole Christian community. Christianity just now has no voice. The Pope speaks with more authority than anyone else in Christendom.[2] Various explanations may be hazarded why, for example, the recent papal utterance respecting the European War was not more effective than it proved to be.[3] I suspect that one reason is that the Pope in making it did not have a united Church behind him. The decline of authority and the decay of respect for authority are facts which must be taken into account in estimating the power of preaching.[4]

Not only does no presumption arise to-day in favor of the acceptance of an utterance merely because it is official, but it is even true that the presumption is the other way. One reason often given to a layman for accepting an invitation to speak to men on a religious subject is that his utterance will be recognized as spontaneous and genuine. He is not "paid to talk" and his hearers, it is said, will value his testimony for that reason. It will be understood that I am not expressing agreement with this attitude of mind. I am merely recording what I believe the facts to be.

Under conditions such as I have described, it seems clear that the Christian communions are bind-

[2] An interesting paper on "The Catholic Church and the War" is to be found in *The Constructive Quarterly,* Vol. III., p. 194.

[3] The Encyclical Letter of Benedict XV. of November 1, 1914.

[4] See Lecture V.

ing upon their preachers burdens that are too heavy and too grievous to be borne and that we laymen are doing little or nothing to lift them. Indifference to religious education in the home and its absence from multitudes of schools usually result in furnishing to the preacher a congregation uninstructed in the fundamentals of religion. We expect him, almost unaided, to gather his congregation together, to open their minds to the acceptance of religious truth, to educate them, to counsel them, to exhort them and to keep them in the way of righteousness. Even in a communion like the Roman Catholic Church, where the work of the laity is of minor importance and the teaching is done normally either by the clergy or the sisters, the struggle to impart religious education to the young is maintained against fearful odds. The burden of the parochial schools has been carried by our Roman brethren at an heroic sacrifice. One wonders how much longer the economic strain can be supported. Hereafter during these lectures I hope to speak of needed reforms in the domain of religious education.[5] At present I must content myself with a few suggestions respecting the way in which the preacher may make the best of a bad situation.

If his constant aim is the revelation of God to his people, the preacher will not neglect agencies other than preaching if at any moment the power of preaching seems to have waned. In particular he

[5] See Lecture IV., *infra*, p. 98.

will strive to make his contact with the daily life of his people a means of imparting to them the secret that has transformed his own.

Revelation through contact is the process by which, through companionship, one friend makes another friend a partaker with him of the joy of doing God's will.

If the preacher can first become the friend of his people his sermon will be preached to receptive minds. We are told that parental authority has waned and that filial reverence is a thing of the past. If so, it has been succeeded by another thing no less admirable. I refer to the sympathetic companionship between parents and children which seems to have been made possible by the changed conditions of American life. The command is not often heard nowadays and the consequent decline of obedience is a serious matter. But friendly counsel never had a greater power and this power may well be exercised from the pulpit.

I am not forgetful of the fact that now and then preachers who flash cometlike upon our vision do a wonderful work for God in ways inaccessible to others. Some men of exceptional gifts seem able to emerge from the loneliness of a cloistered life and to speak words of power to crowds of strangers. The very fact that the word so spoken is impersonal seems to invest it with unusual authority. There are some men who have passed through the fires of fierce experience and have been thereby purged of dross in such measure that the hidden gift within shines out

with dazzling brilliancy. Such men are in themselves a revelation of God. Instead of the more subdued light that is made visible only through friendly contact, their light shines before men from afar. It is as if a beacon had been kindled in the pulpit.

But cases like these are exceptional. Such preachers defy imitation. While thankfully recognizing their power we must concede the futility of commending them as examples. If any young man has extraordinary gifts as a preacher it is to be hoped that he will be the last of all to discover the fact. It is far better that every man should assume himself of mediocre ability and should seek by personal contact with his people both to prepare the way for his sermon and also to reinforce it after it is preached.

There is an undoubted tendency to exalt pulpit preaching unduly. Let me quote some observations which Bishop Brent has made upon this subject:

> Professionalism is a form of mechanical life. Slavish adherence to it has injured the righteous cause for which it stands. Of no occupation or vocation is this more true than of the Ministry. We think of preaching as being a set utterance from the pulpit. That is certainly not the meaning given to it by Christ or by his immediate followers. Pulpitism, to coin a word, is a menace to pastor and to people. The man who talks of religious truths only from the vantage ground of the pulpit is pretty sure to become an intolerable dogmatist or a dry-as-dust philosopher. What we need is a revival of wayside preaching. I do not mean by that of necessity a strolling through the country and gathering groups here and there. The wayside

of many years ago is not the wayside of to-day. The wayside of to-day for the average pastor is the opportunities afforded by social life. Christ's preaching and, to a large degree, Saint Paul's preaching, was a phase of ordinary, everyday fellowship. It was seasoned conversation and it was seized conversation. It is one of the prerogatives and privileges of the pastor to guide the conversational life of the flock. This needs skill, devotion, tact and every other high Christian quality. A man does not want to be a prude or to drag in the spiritual aspect of affairs in an inopportune way, which is worse than not doing it at all; but he must always be standing by to make his contribution of God's truth where opportunity opens up naturally or may be seized by violence. Our day needs the spiritualizing of ordinary topics. No man can undertake to speak of this duty without blushing with shame for his own failure in the past. But it comes before me as a great and inspiring opportunity to which we must lend our energy.[6]

We shall do well to remind ourselves that the recorded utterances of Our Lord were seldom formal. Indeed, the Sermon on the Mount is almost the only one which could aptly be described as a sermon. Most of His teachings were wholly informal. His illustrations and parables seem to have occurred to Him in the course of conversation. They grew out of the situation in which He and His hearers happened to find themselves. It was the companionship that counted most. We are apt to overlook the effective way in which the Evangelists surround each discourse with the atmosphere which generated

[6] MS. letter.

it. If one were to cull from the Gospels the sayings of Our Lord and print them merely as a series of utterances, they would indeed be found to be discourses of amazing power but far less convincing than in their proper setting. They were the products of contact and they should never be deprived of this distinctive quality. Perhaps there was no more fruitful day in Our Lord's ministry than the day which Saint John and Saint Andrew spent with Him.[7] Yet their lives and the echoes of their souls are the only record of what Our Lord may have said to them.

It has always been so with the greatest teachers. There has been no conscious setting of the stage and yet the dramatic element has been by no means lacking. The teaching has always seemed to have an almost accidental quality and has related itself clearly to daily life. No one who reads the Symposium or the Dialogues can fail to be impressed by this aspect of Socratic teaching. One notes with something like dismay the general neglect of this principle in American institutions of higher education. A great gulf is usually fixed between teacher and student. The instruction given often takes the form of a lecture, which, after all, is little better than shouting across the gulf. Where the deficiency of

[7] St. John, 1., 39. "They came and saw where He dwelt, and abode with Him that day." I have wondered sometimes whether there were not episodes in his communion with the Master that Saint John could not bring himself to write about. They were too sacred to be recorded. If so, this was one of them and the Last Supper was another.

such a method is recognized the effort at remedy often takes the form of a tutorial system in which the professor of distinction remains in isolation while the student is brought into personal contact with younger and less distinguished men. I find myself wishing that the tutors were entrusted with the classroom instruction and that the students in small informal groups were given frequent access to the head of the department. A day with a real man, without any tasks previously assigned, and spent in watching a series of experiments or in the discussion of a point under investigation or in exploring some corner of the field of research, would be certain to give a new viewpoint to many a listless college lad. Revelation through contact is a process by no means confined to the sphere of religion. It is true, however, that all revelation is an educational process. On the highest level of all is the revelation of God.

In commending to the preacher some experiments in the value of contact I am merely speaking out of the everyday experience of the lawyer. Estrangement through correspondence or through formal argument are the commonplaces of his work. Successful approach through personal contact often averts final breach and keeps the parties out of court. If it were not for such contact and the resulting adjustment of differences, the courts would long ago have been submerged by the floods of litigation.

The young lawyer is apt to be the preacher of his profession. He has ascertained the law of his case and he undertakes to lay it down dogmatically to his

adversary or to the court. His cocksureness makes him defiant. He forgets that the very existence of a plaintiff and a defendant is strong evidence that the question under consideration has at least two sides. He has yet to learn that to make the other man want to accept your view is an important part of the advocate's function. He is rather inclined to challenge the court to differ from him. He believes that he has in his possession an authority which will carry all before it as soon as it is cited. At last he produces a decision of the Supreme Court of the United States and brandishes it with all the assurance that sometimes characterizes an appeal to the decree of an Ecumenical Council or to the rule of Saint Vincent of Lerins.[8] Much to his chagrin he finds that the court is already familiar with his authority but perversely insists upon interpreting it as making not for his contention but against it. The young lawyer is, however, more fortunate than the young preacher in this respect—that when he fails to carry conviction he cannot forever successfully contend that it is the court that is at fault. Sooner or later he must get results or drift out of the profession. I know many a devoted preacher who in middle life still cherishes the conviction that his formidable utterance will win for him a crown in the next world to compensate him, as it were, for the pews he has emptied in this one.

Another form of futile utterance familiar to the

[8] *"Quod ubique, quod semper, quod ab omnibus."*

lawyer is the legislative enactment that presupposes a community different in temper and life from that at which it is aimed. There are laws on every statute book which have ceased to be operative though never formally repealed. At every session of the legislature of state and nation measures are prepared which are explicable only on the theory that the draftsmen are not in touch with the life of the people. It is even easier to exaggerate the effect of legislation than to overestimate the power of preaching. In the case of a statute a sanction exists and an attempt may be made to enforce it. The preacher who does not know his people might as well be haranguing a deaf and dumb asylum.

I am not to be understood as advocating cowardice in preaching. The purpose of contact is not to teach the preacher what he may say with safety but what it is that needs to be said and how it may be said effectually. Take, for example, the attitude of the preacher toward the pleasures of the community. This much is certain: that it is only by ministering to people in pain and by comforting them in adversity that a man can earn the right to counsel or to rebuke them when he disapproves of their way of having a good time. It is almost always a futile thing for one who holds himself aloof from the life of his community to thunder denunciations against that which his people rightly or wrongly believe to be innocent fun. If a preacher conceives it to be his duty to speak on such matters (and I for one feel certain that it is) he must realize that his authority

so to do is derived not from ordination but from service.

I have mentioned rebuke and denunciation. These agencies should be indulged in most sparingly and only with respect to that which is recognized by the people as being sinful. The mere fact that the preacher perceives a moral principle to be at stake is not conclusive. In the first place, he may be mistaken. If he had mixed more with his people he might better have understood their point of view. But even if he is right, he must first do what he can to make them see that he is right before he undertakes to chastise them. If a boy is flogged for doing something which he honestly believes was right, his respect for the teacher is not likely to be enhanced. Fearlessness in rebuking conceded evil is a very different thing from frothing at the mouth over something which people still believe to be harmless.

Even if the preacher is counseling or exhorting, and is not rebuking at all, it will be a great help to him to have been at pains to learn what can be said on the other side. It is very difficult for a man who does not play golf or tennis to see the problem of Sunday observance precisely as it presents itself to the young. I have heard admonitions on the subject of women's dress uttered by preachers whose authority in such matters was not generally recognized by the young ladies of the congregation. Plays and dances sometimes seem worse to those who have not seen them than to those who have.

Somebody will probably accuse me of advising the

clergy to play golf on Sunday, to study the subject of female adornment and to dance and go to the play. I am giving no such advice. I do not regard it as part of my function; although I confess that I have occasionally seen gentlemen of the cloth who, I am sure, would have been humanized by such experiences. I am merely suggesting that it is well to make the people feel that the preacher, by contact with their daily life, has qualified himself to speak of it with intelligence.

Perhaps at this point it may not be out of place for a lawyer from the crowd to refer to the handling of facts in the pulpit.

It is not easy to exaggerate the difficulty of ascertaining the facts of even a simple case. A young lawyer is apt to begin by assuming the facts to be as his client states them. He soon learns by sad experience that this is usually an unsafe assumption. If the client really knew the facts and appreciated his adversary's apprehension of them he would seldom need to consult a lawyer. There are, moreover, few clients who will voluntarily and with frankness disclose even to their own adviser such known facts as are unfavorable to their contention. One occasionally wonders how often a man is really frank in acknowledging his sins, whether he is confessing them alone or in the presence of a priest. Not the least important of the lawyer's duties is privately to cross-examine his own client in order to extort from him the modifying fact or the qualifying letter.

In addition to these factors of difficulty is the lack

of accuracy in observation and report on the part of even the most honest witness. It is probably not often that the facts of a case are reproduced before the court and jury exactly as they occurred; and this even in cases when all concerned are really trying to ascertain the truth. The nearer approach to apparent mathematical certainty the greater the damage done by the omission of a single factor. We all know how easy it is to obscure truth by the ignorant or dishonest use of statistics. It is a familiar saying about the courthouse that while figures can't lie, liars can figure.

It is natural enough that the man in the pulpit should underestimate the difficulties of proof. His sympathies have, perhaps, become enlisted in a particular cause. He has been told that such-and-such facts can readily be established. He proceeds in good faith to make them the basis of a public statement. It may turn out that the case is by no means as clear as he thought. If his proofs are demanded and he is not able to produce them it is at least embarrassing. Occasionally in such a predicament a minister is tempted to complain bitterly of the technicalities of evidence and to take refuge in talk about "moral certainty." The fact is that the difficulties of proof are inherent in human nature. They are not the result but the cause of the rules of evidence. A certainty as to matter of fact which has not a provable basis is more likely to be an immoral than a moral certainty.

This is particularly true when an attempt is made

to pass judgment on the conduct of individuals. Hasty generalizations about whole classes of men sometimes have no surer foundation than an unjust moral estimate of the conduct of a single person.

When it comes to determining the *motives* with which our brethren act all the difficulties of proof are greatly increased. I suppose I know myself better than anybody else knows me. And yet I am not at all sure that I can pass a just moral judgment upon any act of mine. Motives are mixed.[9] They range from the highest to the lowest. Inability to judge justly is a good reason for not judging at all. If this is true respecting judgments of myself it is not less true respecting judgments of others. The older I grow the greater the practical wisdom I perceive in Our Lord's injunction "Judge not."[10] Saint Paul summed up the whole matter when he said: "It weighs very little with me that I am judged by you or by any human tribunal. No, I do not even judge myself; for, though I am conscious of nothing against myself, that does not prove me innocent. It is the Lord who is my judge. Therefore do not pass judgment before the time but wait till

[9] A favorite topic of discussion with young people is the question whether people ever act from disinterested motives. The debate is usually obscured by a failure to distinguish between what is conceivable and what actually happens. It is at least conceivable that a man should take really disinterested action. Whether in any particular case he has done so is purely a question of fact.

[10] St. Matthew, vii., 1.

the Lord comes. He will throw light upon what is now dark and obscure, and will reveal the motives in men's minds; and then every one will receive due praise from God."[11]

Personal contact is a wholesome check upon the tendency to judge. If I meet a man and get to know him even slightly the chances are that my public comment upon him will be temperate. If we know a man only as the advocate of a cause we condemn, we are apt to picture him as a monstrous embodiment of its evils. Contact with him may not change our estimate of his cause but it may help us to realize that the cause is not his only interest in life and that he, as a man, is like the rest of us—a combination of qualities good and bad. In the end we may even be led to abandon our personal attack upon him and to confine our criticism to the impersonal thing which we feel called upon to condemn.

I wish that conference could be made a substitute for long-range controversy through pamphlets and the correspondence columns of the religious press. There probably would have been fewer martyrdoms in history if inquisitor and victim had first camped and tramped together and had had a chance to talk it all out.

The preacher should seek contact with his people not more for their sake than for his own. It is a truth in paradox that he will do most for them when he is honestly aiming to get their help for him-

[11] I. Corinthians, iv., 3 *et seq.* (20th Cent. N. T.)

self. Indeed, pulpit preaching is only the climax of the pastoral relation. In that relation is to be found the field of preparation. The sermon is the preacher's self-expression; and the preacher's self is that which his contact with God and man have made him. If he is to reveal God to his people, his own apprehension of God must be continually strengthened. This can come about not merely through pondering in solitude but through such pastoral service as will make the preacher's life a transcript of the Incarnation. Our Lord first emptied Himself of His privilege in order to share our life. It was only thus that His call to discipleship became a command. To the end that the preacher's call may be compelling he must lose himself in the life of his people. No formal contact will suffice. He must seek to become to each of them an acceptable friend.

I do not overlook the practical difficulties in the way of the course which I advise. It is one thing to desire friendship with people. It is another to achieve it. If I adopt an air of self-confident familiarity, I naturally give offense. My effort at contact becomes intrusion. If I allow myself to be discouraged by frigidity or to be repelled by shyness I defeat my object in another way. It is just because contact is so important and makes such large drafts upon the characteristics of the true gentleman that much attention should be paid to the subject in the seminary. I can speak all the more freely in this presence because I do not know the individual students. What I say, therefore, is wholly impersonal.

How the subject can best be dealt with in any given seminary is a matter for careful study. Somehow or other each student must receive a training in social relations. No mistaken regard for a man's feelings should lead a discriminating faculty to overlook his unfitness to meet people in the pastoral relation. There are situations in which it is cruelty not to seem harsh. The seminary must provide social opportunities and there should be frank constructive criticism of the use that the student makes of them. I am not speaking of preparation for pastoral intercourse merely with people of social privilege. Those in the humbler walks of life are often quite as inaccessible and make at least as great a demand upon tact. The American workingman is a problem in himself. If in talking with him you emphasize yourself and your achievements his mind will be closed against your message. If, on the other hand, you assume an unreal humility, he will turn from you in disgust. He does not require of you anything except that you shall be yourself; but to be yourself demands both religious and social experience.

One of the most difficult aspects of the matter is successful approach to the young. The minister should bear in mind the fact that they are stern critics; but he must not allow this fact to make him self-conscious. Their many lovable qualities are an equipoise to criticism. The adult critic is usually only a grown-up child who has retained nothing of childhood except its unlovely characteristics. It is a good general rule not to force your society upon the young

but to let them know that you are sincerely sympathetic with their interests. Take time to go to see the boy's football team in action. Go to the girl's commencement exercises or to the school play; and do not allude to the fact afterwards except to offer congratulations. Be ready to do with young people anything that you can do as well as they; but do not offer to play tennis or golf if you cannot hit the ball. The young minister, however, should be able to do many things well. The theological student who neglects exercise and athletics is making a woeful mistake. If the young minister has learned to handle a canoe and to take care of himself in the woods, the experience may stand him in good stead. There is no better way to make friends with boys than to be their companion on a vacation camping trip, whether in the wilderness or in nearby woods. Boys are peculiarly responsive to the influences of forest and stream. Woodcraft has potent charms for them. It requires scarcely more than suggestion to make them exchange noise for stillness and carelessness for attention. All the conditions are favorable for revelation through contact.

While the minister should strive in every proper way to be a sharer of his people's life, in so doing he must no more lose sight of his ministry than Our Lord did in the course of His social contacts. The minister without a sense of mission degrades his sacred calling and brings the church into contempt. It is really not hard to make people understand that your aim in life is to serve others. I have yet to

learn of a single case in which the genuine spirit of service in a man's heart has failed to find the outlet of opportunity. If a man esteems nothing to be too much trouble it is wonderful how quickly he becomes indispensable to others. If other people's interests are to him the chiefest interests in life, he is the man to whom everybody turns at moments of crisis and decision. To pry into the affairs of others for one's own satisfaction is the characteristic of the busybody. To feign a concern for the welfare of those who can be of service to you is to be a sycophant. To be capable of rejoicing with them that rejoice and of weeping with them that weep is to have in you the mind of the Master.

While occasions of contact with his people are the preacher's great opportunity he will do well to reserve his preaching for the pulpit. He can make men aware that he is ready to talk about their problems without asking in so many words for the story of their lives. It is important that people should realize that the preacher's interests are at least as wide as theirs, although few things are more unlovely than the minister who makes a show of versatility. Let him actually be in touch with the life of the whole community. If his lot is cast among the wage-earners, he should be at pains to comprehend the point of view of the employer. Revelation includes the interpretation to his people of that which they do not understand. Any demagogue can attain transient popularity by encouraging people to see only their own side of a question. If the preacher's

work is among people of cultivation he must have the spirit of him who can "walk with kings nor lose the common touch." The time spent on books, the drama, music, contemporary history at home and abroad, is not time taken from work. Comprehension of these things is part of the preacher's equipment. Freshness is a substantial part of inspiration. Nobody needs more to be reminded of this than the man who week after week must preach to the same congregation.

All opportunities are neighbors to risk. Opportunities for social contact are no exception. Many a minister has been undone by seeming to toady to the rich. An after-dinner speaker raised a hearty laugh recently by making this caustic comment: "We are told," said he, "that the rich will hardly enter the Kingdom of Heaven; but I observe that in the meanwhile they are well received in the churches." The minister must at all hazards avoid the danger of intimacy with only a few families in his congregation. A visit to some houses is a pleasant experience. A call at others requires an output of will-power. But the minister should not work along lines of least resistance. He is probably most needed where it is hardest for him to go. The critical time is at the beginning of the pastoral relation. He should be careful not to commit himself to anybody until he has studied the entire situation. In particular he should be on his guard against those who are at pains to let him know that they were instrumental in securing his call. It is an unlovely spectacle to see a clergyman

dominated by a lay dictator. It is hard to say whose spiritual life will suffer more from such a relation. The minister should never surrender his independence of judgment or submerge his convictions merely to please. On the other hand, the obtrusion of angular convictions is not in itself a virtue. The preacher should be a gentleman always, although a gentleman unafraid.

One of the disadvantages from which a preacher is apt to suffer is the lack of opportunity to measure himself with other men. Some preachers live in an unreal world and spend their time in making unconvincing arguments. The lawyer is soon brought to his senses if he persists in pressing points that lack the power to penetrate. The court listens and decides against him. Under similar circumstances the preacher blames the man in the pew. Perhaps, however, it is really the preacher that is to blame. The judge is paid to listen or at least to sit. The man in the pew is under no financial obligation to do either. After a few unconvincing discourses he stays away.

A sermon should be long in preparation. It should grow rather than be made and there should be several under way at once. It would be well if a preacher were on such terms with his men that it were possible even to talk over a sermon in the course of its preparation. Nothing draws people closer to one another than to think things out together. It would be an interesting situation if when the sermon were finally preached a little group of men should have toward it a sense of co-proprietorship. As a teacher of law I

am sure that an important part of preparation for classroom instruction is to talk the subject over with a group of students. Whether it is feasible for the preacher to confer with such an avowed aim is, of course, dependent on circumstances. But the preacher will do well to take every opportunity to ascertain the point of view of the people in the pews, no matter how humble their walk in life. This is not in order to speak only such things as are acceptable to them but to learn how to express himself in terms that are intelligible and how best he can reveal to them that which is hidden from their eyes. It will generally be of advantage to seek discussion with men rather than with women. Women are sympathetic and are often ready to applaud when stern criticism is the real need. This is especially true with respect to dogmatic utterances with which they happen to be in agreement. I have known a devout woman to congratulate a preacher upon an utterance not needed by those who were ready to assent and calculated permanently to estrange everybody else. Congratulations to a preacher should be sparingly given and should be accepted with reserve. It is related that a youth on several successive Sundays made his way after service to Phillips Brooks and each time said. "O Bishop Brooks, that was to me a most helpful sermon." After submitting patiently for some time the Bishop one day burst forth at him and exclaimed, "Young man, if you ever say that again I shall have to strike you!" "That was a wonderful sermon!" said a lady to a distinguished English preacher.

"Madam," he replied, "so the devil told me as I descended the pulpit stairs."

The minister owes it to himself as well as to his people to be in touch with the life of the whole community. It is always to be regretted when he stands aloof from civic activities and from sympathetic contact with the various social agencies which are striving to serve its needs. If societies for organizing charity are suspicious of the methods of churches in dealing with the dependent, it is because the churches have been more concerned with the state of mind of him who gives than with the effect of the gift on him who takes. On the other hand, the social worker is inclined to take the spirit of service for granted and to consider chiefly the welfare of the person who is served.

If you were to ask a thoughtful Roman Catholic for a statement of the theory on which his church proceeds in this matter he would probably express himself somewhat as follows: "The primary duty which is enjoined upon the faithful is to strive for a pure intention—to act, that is, solely from the love of God. If a man who has achieved this purity of intention undertakes to relieve distress he need not give himself much concern as to the effect of his bounty upon the recipient; for he is well assured that the subtle influence exerted by pure charity will be such as is acceptable with God."

If on the other hand you were to ask a social worker to state the aim of organized charity he would make some such statement as this: "Its aim is the rehabili-

tation or restoration of the family to a condition of self-support and normal life, along both economic and moral lines. To attain this goal, it seeks in each individual case the causes of distress and poverty, and aims to remove them through a constructive plan of necessary assistance and friendly guidance. A real co-operation between relatives, friends, employers, churches and charitable agencies is obtained in developing the resources and self-effort of each family. The same principles apply to the individual as to the family; though the family is recognized as the important unit of the community."

The man in the crowd, looking on at the work of church and society, is inclined to ask how long it will be before each will recognize in the other an ally. Granted a pure intention (which, alas, is probably in fact rare) the charitable act is certainly deprived of none of its blessing to the doer merely because it takes a form proved by experience to be actually helpful to the recipient. On the other hand, the society's "constructive plan of necessary assistance and friendly guidance" will surely be none the less edifying if administered by one whose religion has inspired him with pure intention. It seems idle to deny that both of these considerations are important. The one is the complement of the other. Instead of regarding one another with suspicion, the church and the society should strive to co-operate. If the preacher can lead his people to express their religion in the form of service, then those people are the very ones whose help the society should welcome. Those who thus

have gained their inspiration through the church should be willing, on their side, to be guided in the manifestation of their love by students of the special needs of the unprivileged. It may be that those who are jealous for the influence of the church are unwilling that any other organization should have the credit of administering relief. But if the worker is in fact receiving his inspiration from the church and if through contact he is seeking to reveal God to the unprivileged brother, it is after all the worker himself and not his organization that is the real medium of revelation. The man who is served is quick to ask himself what is the motive of the service that is being rendered to him. The instant he perceives that the power of his benefactor is derived from religious belief, at that instant the grateful man is constrained to give God praise.

The dangerous element in organized charity is over-emphasis on the recipient. A preacher really sympathetic with the aim and method of organized charity may be of great service in correcting this over-emphasis. The worker himself is, after all, the charity society's best asset. His spiritual culture can be neglected only at peril. No service to another is as a rule effective unless it is a service of love. That form of service is to be discouraged which is merely a manifestation of nervous energy. God help the unprivileged brother to whose other misfortunes is added this one—to be the object of the ministrations of a social worker in whom training is substituted for experience and in whose estimation method may properly replace

love. Moreover, the spiritual needs of those upon whom organized charity depends for support must never be overlooked. Their annual subscriptions will not keep their hearts warm. Drawing checks is not necessarily charity. Their love for the brethren must be aroused and stimulated. To this end, appeals and "sob-stories" will not suffice. The revelation of God in Jesus Christ always has been and always will be the thing which makes men live their lives for their brethren.

The question is often raised whether a minister should mix in politics and discuss political questions from the pulpit. Because he is a minister he does not cease to be a man and he is clearly subject to the citizen's duty to cast an intelligent vote. If a moral issue were to be presented at the polls it may be conceded that he would have a duty to perform not only as a citizen but as a Christian minister. On the other hand, a genuine moral issue in fact seldom arises. It is not often that all people who vote one way may properly be described as good and all who vote the other way as bad. A preacher who tries to throw the weight of the Gospel into one political scale is usually either a superficial thinker or a careless investigator of facts. The mere fact that the people of his congregation are divided in political allegiance is not a reason for stifling his freedom of speech. It is, however, an excellent reason for not going out of his way to increase the already considerable difficulty of helping them on to a knowledge of God. The preacher's primary duty is revelation. I do not say

that political utterance never helps the discharge of this duty. I do say that this is seldom the case. It is a great temptation to a man who has a decided political opinion to announce it from the pulpit or through the press and so to lend to his side of the question whatever official weight his utterance carries. But this he has no right whatever to do. He is in a position of trust and he must be scrupulously careful not to take advantage of it. His rule should be to refrain from political utterance unless he cannot honestly quiet his conscience in so doing. In that event let him make haste slowly and before he speaks let him confer with the most reputable man he can find who holds the view which he proposes to denounce. If after such a conference his duty to speak still seems clear, let him by all means speak his mind, but temperately and as if Our Lord were within hearing.

While the preacher should live the life of his community he must not allow himself to be distracted by a multitude of engagements and to be cumbered by much serving. The passion for committees and the lust for meetings seem to be American weaknesses. I have known pastors who were always so busy rushing about to keep appointments of this sort that with them nervousness took the place of inspiration and they could no longer look long enough in one direction to see God's face anywhere. I admit, of course, that committee meetings are necessary and must be attended; but I suggest that in connection with Christian work there are more of them than there need be. And I am convinced by long experience that in almost

all of them entirely too little time is spent in trying to ascertain God's will respecting the matter in hand. The perfunctory and mechanical opening prayer often seems more like an insult to Almighty God than an invocation of the Holy Spirit. It would be well if on such occasions we were to remain in silence for a considerable time, each making a genuine effort at mental prayer. At the end of such an experience as this an earnest petition for guidance would in all likelihood express the honest aspiration of all present. The minister should quietly use his influence to invert the usual allotment of time at meetings. People should be taught to talk less, think more and pray most.

Contact with life at all points brings a variety of temptations and opportunities. Among the temptations is the lure of newspaper publicity. There is a certain type of minister whose sermons are "featured" by the press and whose picture is often obtruded upon our attention. I do not underestimate the power and use of publicity, but I am inclined to think that the less of it a minister gets the greater the respect which his people feel for him. It is by no means easy to refrain from talking for the papers. When publicity is the real motive of the talk the utterance is seldom an instrument of revelation.

The minister is apt to have opportunities to speak in public on secular occasions. Such opportunities should be availed of in moderation. Even an after-dinner speech may prove to be an occasion of fruitful contact with men. But the preacher should remember

that the man in the crowd is an inconsistent chap. He condemns the minister if he stands aloof and turns from him in disgust if he makes himself too cheap. I have attended banquets at which a minister was among the speakers and I have concluded that his bearing and utterance were serviceable to the cause of Christianity and the church. On other such occasions I have blushed for the speaker and have been convinced that he was doing his cause harm. Occasions of the latter sort have usually been those on which the minister tried either to preach or to be funny. To preach at such times indicates that the man has no sense of fitness. To attempt to be funny usually involves a sacrifice of that dignity which is the proper characteristic of a representative of organized Christianity. Kipling's advice is well worth following—not to look too good or talk too wise. Though the speech is not a sermon it should contain a serious thought—something which that particular group ought to hear. Though jokes must not be lugged in just for the sake of making them, yet the speaker should aim at lightness of touch, for his hearers are there to have a good time. A wholesome lesson may often be inculcated by a humorous story and the listeners will be grateful if the speaker keeps them alternating between gravity and gaiety. The minister at these times need not aim to do more than to give men an assurance that he and his organization are in sympathy with them and theirs, and to show them by his own bearing that religion is not gloom but gladness, and that, where Christ is, water becomes wine.

The student in the law school is apt to think of his several subjects of study as together comprising all that a lawyer need know. The principles and precedents in the law of property, of contracts, of torts and of crimes; the doctrines of constitutional law and of equity jurisprudence; the rules of procedure in all its branches—these and their related subjects are seemingly trackless forests, to explore which appears to be the whole end of man. To accomplish his purpose he is ready, if really in earnest,

"to shun delights and live laborious days"

or (in Lord Eldon's phrase) "to live like a hermit and work like a horse." But he has not been long in active practice before he finds that there is one subject more important than all the others—and that is the study of *people*. To find out what is latent in the client's mind, to ascertain what is really in the witness's memory, to discover what method of presentation is most likely to commend his argument to the court—these are things which the lawyer can learn only through contact with his fellow creatures. I suspect that the case is not altogether different with the preacher. I suppose that a young man may shine in the seminary and yet intensify the darkness of the world. This is true as a matter of course if he is not sound morally. But it may likewise be true even if he is honestly trying to draw near to God, unless at the same time he is seeking diligently for opportunities of contact with men. It means little to assert that Christianity is a social religion unless the minister of

Christ shares the life of his fellow disciples. In season and out he must strive to make them realize that his life is at their disposal. If he does this for their sake, not officiously, but because it is the method of the Incarnation, he will some day have the happiness of knowing that all the while he was being used by God as a medium of revelation. In the meantime, and in virtue of such contact, sermons will be conceived within him. In a very real sense the Holy Ghost will come upon him and the power of the Most Highest will overshadow him. And when he rises to speak to his people peradventure they will be astonished at his doctrine: for he will teach them as one having authority and not as the man whose sermon is musty and smells of books.

IV

Revelation Through Teaching

Let us suppose for a moment that we were to become as zealous in behalf of the Kingdom of God as our German brethren have proved themselves to be in the service of the Kaiser. In other words, let the supposition be that we are terribly in earnest in our Christian profession. It is interesting to speculate what changes in our way of doing things would in that event take place. Whatever else might happen, undoubtedly we should take the subject of religious education more seriously than we do now.

The present situation seems to me to call for the best thought that Christian statesmen can devote to it. All are agreed that the experience for which a youth must be prepared is the experience of living. Education is his equipment for life. The Christian theory is that life is full of God. The soul, we affirm, came forth from God and to Him it will return. External nature is His work. The movements of history are the working out of God's plan for the race. The happiness of the individual depends upon ascertaining His will and conforming to it. Through the revelation of God in Jesus Christ every man is enabled to find the way to the Father. Having been told thus much, a visitor from Mars would doubtless draw the prompt conclusion that our educational sys-

tem must surely be developed in conformity with our theory respecting the life for which it is a preparation.

If the matter in hand were anything of subordinate importance, a conclusion based on such reasoning would be correct. If, for example, preparations were being made for a polar journey, the inference would not be wrong that the equipment included warm clothing and an abundance of provisions. If a military campaign were in contemplation, it would not be hazardous to affirm that the topography of the war zone was being studied minutely, as well as the method of sustaining an invading army and the number and distribution of the enemy's forces. We can accordingly imagine the astonishment of the Martian when informed that in the matter of preparation for life we follow an entirely different plan and carefully exclude God from education. To his request for an explanation we make answer that education used to be based on the Christian theory but that the experiment did not work well and was abandoned. At this his face brightens. "Of course, then, you likewise gave up the Christian theory," he remarks. "By no means," we rejoin. "We still maintain that this is the only permissible theory by which to live. All we have done is to allow this truth to be discredited in the minds of our children." "Am I to infer," he asks in bewilderment, "that you really want your children to accept the Christian theory as their philosophy of life but that you suffer them to be trained in such a way as to make its acceptance difficult or even im-

possible?" "Of course," we reply blandly. A look of hopelessness settles upon his face. After a pause he says politely, "I think it is time I was returning to Mars."

I shall at this point be told by some that the Martian is being permitted to depart after a very imperfect statement of the facts.

In the first place, my critic will say, nothing was said to the visitor about the excellence of our public school system. He was not told of the marvelous efficiency of our machinery of secular education.

My answer is that on the Christian theory there are really no such things as secular and religious education. We refuse to concede that the individual is constructed on the longitudinal bulkhead plan—with the world on one side of a division wall and God on the other. His life is not supposed to be a life of divided allegiance, part of his time being given to God and part to mammon. Upon the Christian theory, to know God is the end and aim of existence. The process of attaining to this knowledge is education. Subtract God and you get—not secular education, but no education at all. If this theory is unsound our public school system may be all right. If, however, the theory is valid, then the public school system is fundamentally wrong.

"But even so," says my critic, "you failed to mention the Sunday school. In the Sunday school rests the hope of the nation."

It is my earnest desire to express hearty approval of Sunday schools and to record my admiration for

much of their work. At the same time, however, I wish to register my conviction that they cannot be a final solution of the problem of Christian education. The Sunday school is, in the last analysis, an agency which attempts on one day in seven to repair the damage systematically done to the Christian theory of life during the other six. There should not be in a Christian community two coexisting educational systems, one developed upon the theory that life and the universe are complete without God and the other upon the theory that both life and the universe are merely the sphere of God's self-revelation. During six days we permit it to be understood that heaven and earth were not created by God and on the seventh we present a rather feeble apology to the Creator for having seemed to take credit for His work. During the week we make it a matter of compulsion with the child to live in a world from which God is excluded. On Sunday we coax him to attend an optional course dedicated to the theory that the world is full of God. I call it an optional course, because while the children of some families are compelled by their parents to attend Sunday school, the vast majority of children are not. Those who are thus compelled, conclude quite naturally that they are suffering merely for the idiosyncrasy of their own parents and that the normal and rational Sunday occupation is that of their little friends and neighbors who are permitted to feast to satiety upon the pictorial supplement to the Sunday paper.

"Again you are unfair," says my critic. "You are

assuming between the Sunday school and the public school an antagonism which does not exist. The public school system is not hostile to the Christian theory. We merely recognize that there are insuperable difficulties in the way of teaching religion with the taxpayers' money and so we confine ourselves to teaching children reading, writing, spelling, mathematics, history, geography, language—all the subjects which are in their nature secular. We leave it to the churches to supplement this instruction by teaching their own children what they please." Perhaps I can best meet this criticism by stating explicitly what I have already implied—that upon the Christian theory there are no subjects of study which are in their nature secular. A better way of saying the same thing is to assert that a Christian teacher, really in earnest about the coming of the Kingdom, would use the teaching of every subject as an opportunity to reveal God to the child. Preachers are always proclaiming that there is not one morality for Sunday and another for week days and that we must carry into our daily work the practice of our religious profession. This means merely that all the world and all of life belong to God; that we are not our own; that whether we live or die we are the Lord's. If this is true in general it must be true in particular. It means, among other things, that in the relations of number and magnitude are to be had glimpses of divine harmony. It means that through physical science man is permitted a peep into the workings of the Divine Mind. It means that in the movements

of history are to be seen God's ways of dealing with nations and individuals. It means that the highest use that can be made of language is in communication with man's unseen Friend and that the greatest use ever made of writing was the recording of the Word of God. To teach all subjects in the school curriculum as purely secular is not merely to lose a great Christian opportunity but to render almost impossible the subsequent effort to inject God into His creation. That which a child is taught systematically and day by day will in the child's mind stand finally as the complete embodiment of all that is really important. If religious instruction is supplementary and optional the chance is very great that religion itself will soon come to be so regarded.

To all of these rather jejune observations my critic in closing will perhaps make this effective rejoinder: "What are you going to do about it? You talk as if everybody in the community were a Christian and as if all the Christians were in agreement in regard to religious teaching. The simple fact is that you cannot tax non-Christians in order to teach the Christian theory and, if you could, the Christians would squabble over the use of tax money in a way disastrous to all theories of education but most gratifying to the ungodly." This rejoinder forces me to admit that I have been building upon a condition contrary to fact. My frail thought, as Milton would say, has been dallying with false surmise. In all that I have said I have been trying to portray our educational system as it would look to us if this were a Christian

community and if we were really as much in earnest about our religion as our German brethren are about the Kaiser's cause. The fact, of course, is that the great majority of Christians are not in earnest. As Law quaintly observes in a certain passage,[1] we do not so much as intend to live the Christian life. If in our own daily practice we set at naught the unity of the Christian theory, and if great numbers of our brethren do not even profess to be Christians, there is after all a certain propriety in maintaining a double educational standard. Taking things as they are, perhaps an excellent system of secular education, entirely non-committal on religious matters, with an optional opportunity to give supplementary Christian instruction, is a rather better state of affairs than we have a right to expect.

But this being so, the vital question then arises whether we can allow things to remain as they are and still maintain the Christian theory. I am of course aware that part of that theory is that Christianity will survive no matter what Christians do or leave undone. I frankly admit that this is for me a baffling conception. If, for example, all Christians were to cease to be Christians I should find it hard to conceive of the persistence of Christianity in the abstract. If all that is meant is that there never will in fact come a time when all Christians shall cease to be such, I do not find in the prophecy much that is comforting to you and me. Our Lord has indeed promised not to

[1] *A Serious Call to a Devout and Holy Life,* Chap. II.

forsake us; but we surely have it in our power to forsake Him. The question for us is whether we are spiritually safe in behaving as if the survival of Christianity is a thing which does not concern us. I observe that Saint Paul and the other great propagators of Christianity did not act as if the assured persistence of Christ's teaching justified inertia on their part. They evidently believed that Christian teaching and Christian preaching were laid upon them as sacred obligations. They did not make the popular modern distinction between Christianity as a disembodied spirit, which is a blessing to the world, and the organized fellowship of Christian disciples which some of our contemporaries regard as a curse. The church of the Christian pioneers was an *ecclesia docens* and its persistence was deemed essential to the survival of Christianity. The real basis for satisfaction over the collapse of the Christian church would not be the nearer prospect of the reign of Christ but the sense of relief felt by sluggish disciples because teaching and preaching were no more.

If, then, a duty is laid upon us to propagate our religion, how can the duty be discharged? What, in this respect, is the function of the preacher? These questions, as I indicated at the outset, are entirely too serious to be ignored.

It is sometimes assumed that the missionary propaganda is a sufficient discharge of our duty in this particular. The revival of the missionary spirit within the last few years and the splendid achievements of Christian missionaries throughout the world are

justly regarded with satisfaction and thankfulness. But missionary enterprise implies at least two things: a home church and a communicable message. Unless we are instructed in those things which are of the essense of Christianity the very existence of the church is threatened. Unless we can formulate intelligently those beliefs which are our spiritual heritage we shall be dumb in the presence of the souls whom we fain would evangelize. The teaching of our own children is not less important than carrying the Gospel to the ends of the earth. If to missionary enterprise we assign, as mere matter of definition, a scope broad enough to include Christian education, we shall simply be restating our problem instead of solving it.

Sometimes it is said that the teaching of religion should be left to private schools. In such institutions "sacred studies" may properly be included in the curriculum. Since everybody goes to these schools with his eyes open, there can be no basis for the complaint that religion is being forced upon the unwilling.

The difficulty with the teaching of religion in most private schools is that in them emphasis is necessarily laid upon those subjects of study which are required for admission to college. Any attempt to teach sacred studies must be confessedly an attempt to do something additional to the required work—to superadd a course not deemed essential by the institution of higher education which it is the student's ambition to enter. Apart from the fact, therefore, that the students in private schools are relatively few in number, there seem to be serious difficulties in the way of thus

directing into religious channels the current of American education. The headmaster of a preparatory school can do much to influence the boys with whom he comes into contact, but the rigor of college requirements deprives him to a great extent of his power to mould the work of the school. Most of our colleges and universities are administered upon a principle which divides religion from education. In so far, therefore, as the university exerts an influence upon the preparatory school or upon the life of its own students it is a non-religious influence. In many instances the prevailing sentiment of the university is definitely hostile to organized Christianity. The Christian Association and similar agencies may make brave efforts to counteract in the lives of the students the adverse influences which emanate from the classrooms. But this work is conducted under grave disadvantage. Those who are carrying it on must overcome the presumption aroused by the fact that the university itself either ignores the propaganda or is measurably opposed to it. We include nowadays among subjects studied in the universities many courses with high-sounding names which are scarcely more than opportunities for instructors to express their individual views upon the great problems of life. One desires to be just to the fine body of young men who, for small pecuniary compensation, are giving their lives to the noble work of teaching youth in the colleges and universities of the country. As a class they are earnest, honest, industrious and full of enthusiasm for their work. But after all is said that

their merit demands, one finds it hard to approve the oracular element in some of their utterances upon grave social and religious questions. If instructors were wont to place themselves unreservedly and in inconspicuous ways at the service of the poor and the unprivileged they would acquire that element of authority which is an incident of experience in the relief of human woe. In the absence of opportunity for such contact with life, preaching from the instructor's rostrum is even more harmful than preaching from the pulpit is apt to be under similar conditions. The instructor's criticism is destructive. He usually makes no effort to supply a substitute for that which he would destroy. The preacher of the academic type may do little good; but he is at least proclaiming a positive philosophy and is not engaged in subverting foundations. A salary sufficient to protect against want but too slender to entail responsibility, an endless supply of material for academic speculation upon great subjects but no sense of obligation to try out a theory before proclaiming it, a bright mind and a ready tongue and consciousness that applause and notoriety wait upon sensational utterance—these elements in combination constitute the equipment of a good many university men to whom students are entrusted at a critical period of their development. "The Ph.D. Octopus" (as William James might have dubbed the man instead of the degree[1]) is not always

[1] *The Harvard Monthly*, March, 1903. See also *Memories and Studies*, p. 329.

a safe animal for the student to meet in the course of his educational swim.

There are not a few ministers of the sensational sort who are to be heard in Christian pulpits and whose pictures are to be found in daily newspapers. Not seldom their utterances are directed at community evils which ought to be remedied. Their pleas for the poor and the unprivileged are eloquent and unexceptionable. Their attacks upon special privilege and vested interest would not be unworthy of a place in a campaign speech. But through it all the man in the crowd detects a note of unreality and becomes aware that it is a case of *vox et præterea nihil.* Utterances of this sort are unconvincing. Such speakers somehow fail to conceal from the crowd what they fain would conceal from themselves—that they are always in the foreground of their own thinking. Self-advertisement cannot successfully masquerade as either teaching or preaching.

Most of the temptations that assail the preacher are felt also by the college professor. Intellectual speculation untested by personal effort to help the weak is quite as mischievous as empty exhortation can possibly be. If the preacher is criticised for not preventing the war there is some basis for the retort that the college professor caused it. We often meet men in the crowd whose culture and privilege have sapped their virility. The rugged Christianity of our forefathers has in like manner "passed through the schools," losing much of its compelling power in the process and gaining little that compensates for the

loss. It is customary to abuse the theologian for intellectualizing religion. Nobody really in earnest will approve the substitution of dogma for life. On the other hand, it is an equally perilous thing to emotionalize religion by identifying it with mere warm-hearted sympathy for the unprivileged. The teacher who interprets all of life in terms of brotherhood is responsible for leading the student to forget God. The danger is that in times of stress the tie of brotherhood will suffice to bind men only to those whose selfish interests are identical with their own. The rest of God's family quickly become outlaws, fit only to be the targets for diabolical engines of destruction.

If neither public schools, private schools nor universities are successfully inculcating religious ideas into the youth of the nation; if the Sunday school, excellent as it is, is necessarily inadequate to this end; and if missionary zeal is not an efficient substitute for educational thoroughness, the Christian preacher can no longer afford to waste time in laments but must gird up the loins of his mind and address himself intelligently and vigorously to the cause of educational reform. He must see to it that revelation through teaching is one of the aims of his own ministry and he must do some fearless and constructive thinking on the subject of religion in its relation to public education.

As far as his own development is concerned the preacher will do well to remember that teaching is the basis of all good preaching. It has been said to be the hidden or revealed foundation of all inspiration. But

preaching is teaching and something more; for the preacher should approach his hearers not as intelligences but as men. Truth can never be stated wholly in terms of the intellect, for the mind is a lesser thing than the truth which it strives to comprehend. But the teaching method should always be at the preacher's disposal and his presentation of truth should be systematic and thorough.

It is a good thing to train one's self to teach the lesson that is needed, whether or not it is the one in which the teacher takes the greatest interest. Especially in the case of the minister who always preaches to the same congregation it is of great importance to present Christian teaching in its symmetry. It is easy to distort truth by a failure to preserve just emphasis and proper perspective. I wish that the observance of the Christian year were less exclusively the habit of a few communions. The orderly sequence of festivals and fasts, of saints' days and of seasons in which different Christian truths are emphasized in turn is a wholesome check upon individualism and serves to remind the preacher that what he shall preach about is not wholly an optional matter with him. I am not a great believer in announced courses of sermons on related topics. They are apt to be as dull, for example, as a course of lectures on preaching. But the preacher will do well to map out for his own guidance the field which it is his duty to cover in the course of a year, although his plan must be kept flexible and subject to modification at the call of opportunity.

If the preacher finds it desirable to give a course of sermons on a selected theme, he should be careful to select for the several discourses a substantial and not a merely fanciful basis of relationship. I once heard a series of addresses upon the seven words from the Cross in which Our Lord's utterances were made to correspond to the notes in the diatonic scale, and a character appropriate to each note was read into the corresponding word. Such a treatment strikes the man in the crowd as merely ingenious. It contradicts the fundamental principle of teaching—that the thing must be seen as it is in itself and must not be forced to fit the teacher's purpose.

One of the first duties of a lawyer in the handling of precedents is to distinguish between the precise point upon which the case cited was actually decided and the observations made by the court in rendering the decision. The *obiter dictum* of even a very great judge lacks the authority of his actual decision upon the exact point which was raised by the pleadings and argued by counsel. The conscientious teacher is likewise careful to discriminate between that which may reasonably be deduced from a precedent and that which is merely suggested by it. I have occasionally heard preachers who were less careful in this particular than they should have been. A sound and sensible admonition may lose much of its weight if pronounced as a necessary conclusion from a text which in fact has only a remote relation to the subject.

The attitude of the teacher toward his hearers is not that of a man who believes he can compel acceptance

of his doctrine but of one who seeks to win its acceptance. When people have already definitely conceded certain premises, a conclusion legitimately drawn from them may be forced home with a considerable degree of confidence. But nowadays there are many in every congregation with whom the premise is scarcely as much as an hypothesis. In such an atmosphere dogmatic utterance is usually futile. But while for some reasons the decline of authority is to be regretted there is also a bright side to the matter. When a proposition is authoritatively announced and is for that reason unquestioningly accepted, there is a sense of the word in which it may be said that the proposition is *believed.* But the value of belief in such a case is far from its maximum, since the believer has never seriously contemplated the opposite of the proposition and has never been forced to choose between the two alternatives. Some analogy exists, in the sphere of morals, to the difference between innocence and virtue. The man who has never had to strive for his belief in God and immortality has been spared a terrible ordeal. Having never ceased in this respect to be a child, he has never known the grown man's struggle to become again a little child. But the character of the man who has made the struggle and has achieved childlikeness is the noblest thing in God's creation. His belief is to him the most precious thing in life because he knows what life is without it. It is at times the privilege of the teacher to help a man in his battle for belief. It is not necessary that the teacher should himself have had the experience

through which his brother is passing, but he must at least possess that form of imagination which enables him to see the world through his brother's eyes.

A preacher with the teacher's instinct, when dealing with disputed points, will be careful to state fairly the different views respecting them. This is not only a duty which he owes to honesty but it is the only effective way in which to teach. If a man has genuine confidence in his solution of a difficulty he will earnestly desire two things; first, that the difficulty itself be faced and appreciated by his hearers; and, second, that the precise difference between his solution and others be made clear. To misstate, either willfully or from ignorance, an adversary's position and then to demolish the position as thus misstated is to win the hollowest kind of a dialectic victory as well as to lose an educational opportunity. The preacher should also be on his guard against the common habit of using question-begging terms and adjectives which are intended to discredit the noun to which they are applied. There is a swarm of words of this sort, often on the lips of the religious controversialist and almost always sure to obscure the issue and to vitiate the reasoning. The Roman Catholic seeks to make short work of an argument by styling it "a Protestant contention." To say of a doctrine or practice that it is "Roman" is in the minds of many to condemn it unheard. To characterize a statement of belief as "dogmatic" closes many ears against it. To affirm that a view is "radical" or "socialistic" is one way of leading people to suspect the morality if not the

sanity of the man who holds it. It is not easy to determine whether an opinion suffers most from being described as "ancient," "mediæval" or "modern." The use of all such devices to shut off a fair consideration of the question at issue is obviously unworthy of the preacher and incompatible with the teaching temperament.

I have suggested elsewhere in these lectures that Christian doctrines are really solutions of difficulties. There is, of course, nothing novel in such a suggestion, yet it may not be amiss to emphasize the point; for in many quarters doctrines seem to be thought of as purely imaginary difficulties, cunningly devised in order to afflict the good. In the same way a great many people conceive of a dogma as differing from a doctrine only as a club differs from a scourge. The function of the one is to render the victim insensible while the other merely drives him to madness. Accordingly it has become common among timid preachers to avoid authoritative teaching altogether and to preach what are called "doctrinal" sermons only in an agony of fear lest the few men left in the pews will hasten to join the crowd outside. If by a doctrinal sermon is meant a complicated prescription for an unknown disorder, then I trust that the omission of such discourses will become not merely common but universal. If, however, a doctrinal sermon is one in which the preacher offers the man in the pew the Christian solution of a felt difficulty, then the more of such teachings there are the better. I insist that if men are not interested in doctrine it is either

because their habit of life has kept them from facing inevitable difficulties or because the doctrine is presented in such a way as to have no apparent relation to daily life. In either event, it is not the fault of the doctrine. In the one case, the man's absorption in material things has been culpable. In the other, the preacher is blameworthy for his lack of insight. It is certainly within the power of the preacher so to confront American men with the great facts of life as to arouse in them an eager interest in the problems to which they give rise. The same brain that is keenly interested in a workman's compensation act can be led to ponder over all the aspects of one's duty toward one's neighbor. The man that can understand even dimly the mysteries of life insurance can be made to appreciate that the options in his policy, numerous as they are, do not provide for all the contingencies of a life after death. Any man who has experienced human friendship may be made aware of the possibility of a similar relation between himself and God. Estrangement from a friend can be used to suggest the way in which interrupted relationship between a man and his God spells nothing but sorrow and gloom. The honest admission of the person at fault and his humble request to be placed as far as possible on the old and happy footing are but types of Christian penitence. Reconciliations between parted friends are symbols of the joy of forgiveness. The unselfish determination of a man to restore a relation interrupted through no fault of his has in it something that is Godlike. Whatever sacrificial thing he does in pur-

suit of this aim has in it the germ of atonement. If the method pursued involves the laying aside of privilege and sharing the life of the object of his quest, the man can be made to see that he is but applying the principle of the Incarnation. To realize the relation between this life and the existence that preceded birth is to lay ground for a certain inference respecting that other stage of being that lies beyond the grave. Problems of relationship, human and divine, exist and must be faced. The thing which we call law recognizes the problems of human relationship and makes efforts at accommodation that are confessedly imperfect and temporary. The Christian theory takes account of all the phases of life and proposes for all difficulties solutions that are final and satisfying.

I am not at the moment speaking of the validity of the Christian theory. My present purpose is merely to point out that Christianity is concerned with difficulties which American men are capable of facing and that the preacher has it in his power to arouse an interest that is really intense if he sets himself to interpret the experiences of daily life and if his method of treatment is direct and simple.

As to the validity of the Christian theory there is not much that it is appropriate to say in a course of lectures on preaching. The validity of the message is presupposed. Perhaps, however, as a voice from the crowd, I may be permitted to record my own belief in the reasonableness of the Christian solution of life's problems and my own conviction that difficulties of acceptance are more often moral than intellectual.

Indeed, there is almost an element of humor in the intellectual fastidiousness of some of my friends when it comes to the acceptance of religious teaching. I may know their capacity to accept and hold the most extraordinary views on other important subjects, based on reasoning which seems to me demonstrably fallacious and upon data which I deem wholly inadequate. And yet when they are face to face with the truths of the ages they turn away from them with the air of men whose mental food must always be cooked to a turn if they would avoid digestive disturbance. Like many other people of ordinary intelligence I have had my problems of thought to face. I have felt with respect to various matters the inclination to substitute agnosticism for belief. At crises in my religious life, however, I have been fortunate enough to be aware that it was my will that was on trial rather than what I am pleased to call my intellect. I have never subsequently regretted any struggle that it may have cost me to exert at such times the will to believe.

In dealing with the Christian teachings the teacher will always be careful to distinguish between the truth itself and changing human explanations of the how and the why. It has often seemed to me, for example, that difficulties about the doctrine of the Atonement were really occasioned not by the teaching itself but by the various imperfect and often repulsive theories respecting it which have from time to time been put forth with a semblance of authority. The stars are facts and they are the handiwork of God. Astronomy is an amplified hypothesis and it is the work of man.

Ptolemy may give way to Copernicus and men's minds may be correspondingly disturbed; but all the while the stars keep on shining.

A teacher is usually fortunate in having his pupils assorted for him so that at any given moment he is addressing those of substantially the same degree of attainment. The preacher, on the other hand, must often speak to groups composed of people of every stage of spiritual capacity and educational progress. I have often wished that more frank recognition were given by preachers to this fact. A very few words would usually suffice to explain the relation of the subject of the sermon to the rest of the field of spiritual experience and Christian truth. A man in the crowd might not indeed be enabled by such an explanation to grasp the preacher's thought, but he would at least recognize the propriety of explicitly assuming certain things in order to discuss others. More important still is the consequence that a brief clear statement of this sort would be apt to lead the man to blame himself and not the preacher or the subject for his failure to profit much by the sermon.

A preacher with the teaching instinct will do useful service if he dispels the impression of the crowd that the Church exists only for the rich in faith. A doctrine which one man is able to accept because of an authoritative utterance may be submitted to another man as an hypothesis to be tested experimentally. In the case of still another all teaching may be postponed till Christian sympathy and service have awakened in him a curiosity to learn their motive power. Our

Lord's invitation to humanity is conditioned not upon spiritual attainment but upon the hunger of the soul. "Come unto me," he says, "all ye that travail and are heavy laden." There are, I believe, social organizations from which a man is excluded if he allows it to be known that he would like to join. It is not so with the Church of Jesus Christ. There is an outstanding invitation to every human creature. Any man is welcome who without lifting up so much as his eyes to heaven is able to utter the ejaculation of the publican, "God be merciful to me, a sinner."

The really difficult problem respecting the scope of the church is that which concerns not faith but democracy. Aloofness from the life of the crowd is a charge brought against different Christian communions with varying degrees of justice. The impression is general that religion is the luxury of the rich. The very poor man is supposed to have no time for Christ and at least some branches of Christ's Church are supposed to have no time for him. That this is not true in theory all will concede. That the poorest man in the world may find himself rich in the friendship of Our Lord is a fact that is attested by the experience of millions. That many branches of the Christian Church cannot ignore the charge laid against them I verily believe. The man in the pulpit may do much to hasten a revival of the spirit of democracy within the church by reiterating Our Lord's plain teachings upon this subject. But after all it rests with the man in the pew to eliminate snobbishness from congregational life and to

make democracy once more a test of discipleship. I suspect that sooner or later the man inside the church will discover that at least in the case of large city congregations the pew system is a factor in making the crowd outside the church so large. I confess that I have for years chafed under a system of pews privately owned. Under such a system I do not see how Christian fellowship can ever be more than a name. At times it has seemed to me as if the changing of money and the sale of doves were not the only ways in which a House of Prayer might be desecrated. It would be a glorious thing if there could be an end of the distinction between the man in the pew and the man in the crowd.

A man with the spirit of the true teacher is always eager to make teachers out of his disciples. The process of revealing God through teaching may be made to affect many souls if the preacher's congregation becomes itself an educational centre. The minister will be happy if he can gather some men about him, be they few or many, with a view to study or discussion. He should let it be known that his primary purpose is his own self-development; and this should be not merely his ostensible but his real aim. A preacher can subject himself to no more searching test than to meet a small group of men at close range. If he finds himself able to gain their confidence and to arouse and retain their interest in himself and his work he need feel no anxiety respecting his capacity to be of use in the pulpit. Many sermons will have their origin in these informal talks

with men. Some projected sermons will be abandoned altogether. Plans for others will be changed. Opinions will be modified and methods of presentation altered. Out of a group of this sort let various teaching activities develop naturally. Those things should be undertaken for which really suitable material can be found. It is a grave mistake to start educational enterprises merely because such are needed and then to entrust them to incapables. I believe it to be an error in judgment to call for volunteers to teach in Sunday school and so to present the matter as to create the impression that the volunteer is doing the church a favor. The minister should, if necessary, develop a normal class out of his group of conferees and should insist upon it that nobody be permitted to serve as a teacher who is not qualified for moral leadership or fails to attain to a reasonable standard of pedagogical proficiency. A Sunday school is not an end in itself but merely a means to an end; and nothing so surely defeats its aims as teachers or superintendents who are in any respect unfit.

I suppose it never would have occurred to anybody but Our Lord that the world's greatest teachers could be developed from the material which He in fact used for that purpose. If I were asked to indicate the most remarkable achievement of Our Lord's ministry I am inclined to think that His success in teacher-training would be my reply. When upon the Cross He exclaimed, "It is finished," His confidence must have rested in His knowledge that the Gospel

was left in safe hands. Of nothing that I know of except the teaching of God's truth can it be said that the task is completely finished when it is only well begun.

Following in Our Lord's footsteps, let not the minister, in the selection of disciples, lay an overemphasis upon book learning. Let him not lament the poverty of his material. Let him rather strive to reveal God to such men as are at hand. Let his constant endeavor be to bring to bear upon them the full power of a Christlike life, until they in their turn shall become witnesses to the fact of revelation. A man may know a deal of pedagogy and his equipment for instruction may be exceptional, but his teaching will never be a means of revelation unless he be a witness as well as a teacher. And it is to Christ as a living Person that he must bear his witness. The Christ that is known by intimate personal experience is the source of a power that can move mountains. The intellectualized Christ is cold as marble and as lifeless as a fossil. The danger against which the teacher must always guard himself is the tendency to overestimate the function and importance of the intellect. It is a whole man that the Master wants for a disciple, not an intellectual monster. A healthy body, a vigorous mind, wholesome emotions and a sixth sense—these are the signs that the whole of a man is alive. "I am come," said the Master, "that they might have life, and that they might have it more abundantly."

In attempting to indicate the ways in which the preacher may discharge his duty as a Christian educator, I have now made some random suggestions as to what he may do from his own pulpit and among his own people. It remains to consider what his contribution should be to the discussion of popular education. At the beginning of my lecture I tried to describe the educational situation as it would appear to a Christian if he were really in earnest. The situation is so unsatisfactory that it cannot be regarded as permanent. Sooner or later there will be agitation for a change. It behooves us to consider what manner of change we shall be prepared to approve.

The Roman Catholic Church is the religious group which has perceived most clearly the dangers of a secularized education. Not content with protest and lamentation, these brethren of ours have undertaken protective measures for themselves and their children. As is well known, they have established a graded school system of their own throughout the country. I have heard it estimated that in these schools they are giving instruction to about 1,300,000 children. In the meantime they are paying to the several states their full share of the taxes for the maintenance of public schools. In other words, the Roman Catholic community is simultaneously supporting two systems of public education. I know next to nothing about their financial resources, but it is safe to assume that before long

the time will come when such a burden can no longer be carried. When that time arrives the question will be whether their insistence upon popular religious education will be given up or whether a determined political effort will be made to reform our public school system. It requires little prophetic vision to foresee that it is the latter alternative that will be adopted.

Nor is it difficult to foresee the nature of the reform that will be advocated. This is the way in which the matter is put by the author of that suggestive book *Two and Two Make Four*:[2]

> We must regain for God the children of the nation. If we were all of one creed, it might be done through our present public school system. But we are of many creeds, so that the only practicable plan, and the only just plan, is to let each creed teach its own, and let the state pay, out of the taxes collected from all, a just compensation to such educational agency, secular or religious, for the educational work it shall perform.
>
> In this way will we best meet this new peril; in this way will we best destroy, on the one hand, the privilege that generates class hatred, and, on the other, the false philosophy that would transmute that hatred into Socialism.
>
> It is an evil thing we have to conquer. If it were only the Intellectuals, we might let them babble away in their own little insane asylums, while the rest of us go on with the work of the world. But here is this vast army suffering from real social injustice, and here are those Intellectuals

[2] Bird S. Coler: *Two and Two Make Four*, p. 244; N. Y. Frank D. Beattys & Co., 1914.

telling this army to overturn the government, break up and throw away the Constitution, close the churches, abandon their families, and they shall have bread without sweating for it.

It is not a minute too soon to do some definite thinking about so important a proposition. When it is formally propounded there will be behind it a power that must be reckoned with. Each Christian preacher must be ready either to support the proposition or definitely to oppose it or to propose some better way.

If a voice from the crowd may venture a suggestion it is this—that the first step toward a right decision is to lay aside all partisan prejudice and to consider the proposition on its merits. This, unhappily, is a most difficult thing to do. We Christians of the several communions have for so long distrusted one another that we indulge a presumption against any plan put forward by a group other than our own. This is especially true as between groups of the Roman allegiance on the one hand and all remaining groups on the other. The absolute severance of church from state has with many groups of Christians become a postulate of clear thinking. Anything which even remotely threatens the integrity of the principle is said to violate a grand old Puritan conception; and he is indeed a courageous man who in New England ventures to suggest that a conception though Puritan may not be perfect. We properly shrink from all contact between reli-

gion and politics. It is a matter of simple fact that the Roman Church is in a position to exert powerful political influence whenever it cares to do so. It is natural enough that a man should be suspicious of such influence if his own communion does not in fact possess it. Everybody feels virtuous about the sins to which he is not tempted. If, however, one could imagine a political measure acceptable to all Christian people of whatever communion, I suspect that our attitude toward political action for religious ends would be somewhat modified. When the question of compulsory religious education for the children of religious people becomes a live political issue it will be deplorable if all Christian citizens do not feel able to range themselves on the same side.

Considering the proposition on its merits we can readily see in it many elements of advantage. While the state, if the proposition were adopted, would not be concerning itself directly with religion, the principle that education should have a religious basis would be receiving definite public recognition. The child would no longer be distracted by the rival claims of secular and religious education. To know God would be recognized as the highest use of human faculties and education would be perceived to consist in the development of all our powers to this great end. For ethical codes without compelling power, there would be substituted moral teaching with a religious sanction. Definite and hopeful progress would be made in combating the vicious and insidious theory that social rearrangements are

the summum bonum of human life. For a little world known only through the senses and tossed hither and thither by blind force would be substituted a great, God-governed universe, the spiritual Kingdom of the King of Kings.

The dangers which such a proposition involves are equally obvious. The question is on which side lies the balance of advantage. The conceivable risks are threefold: to the church, to the state and to education. Some will fear that the freedom of the church would be jeopardized and the initiative of its people undermined if it were to become a beneficiary of taxation. Others will perceive a danger to the state in the compulsory legislative consideration of religious interests. Still others will doubt the possibility of maintaining a high educational standard and will point to the resulting emphasis on religious division if a multitude of school systems are maintained by different religious groups.

Great truth is enshrined in the maxim "a free church in a free state." Nothing must be done to violate it. From the point of view of the church the question is whether the receipt from the state of a grant equal to its regulated educational expenditure would involve a curtailment of the church's freedom. Any sound administrative plan would have as one of its features the existence of a non-partisan state commission charged with the duty of enforcing a uniformly high standard of educational attainment. To this standard the work of each religious system would have to conform or lose its grant. To this

extent the teaching done by the church would be subject to state supervision. But such a degree of state control is reasonable and should be welcomed. An educational system which aims to interpret the world and life in terms of God should be able to stand any scholastic or pedagogical test to which it can be subjected. If this were not so the result would indicate that religion is a delusion and God a myth.

From the point of view of the state the question is whether the supervision of religious education and the appropriation of sums equal to educational disbursements in fact contain a germ of menace to free institutions. This seems to me to be the kind of inquiry which it is hardest to answer without prejudice. There is scarcely any limit to the evils which imagination can conjure when a new and untried plan is under consideration. There are, moreover, some lessons of history which give imagination a substantial point of departure. For myself I incline to the view that most of the evils which have made us timid have in the past resulted from clerical control of state education and not from the mere fact that the state and the church have formed an educational partnership. In other words, I seem to perceive a possible solution of the problem along the lines of lay control of the educational system in each religious group. At present the evil of our educational system is the neglect of religion as the greatest force in life. If the system were to pass under clerical control there would be danger, both to church and state, that religion would in time be exploited in the interest of

ecclesiastical organizations. Under the control of representative laymen of their several groups, full scope would in every case be given to religious teaching, while the laymen's contact with secular life would tend to preserve a balance of interests which otherwise might be threatened.

As to the objection of emphasis on religious divisions, it is quite possible that the plan under review would in the end work toward unity. It is quite certain that there would be fewer educational establishments than there are religious groups. Combination for educational purposes would be a natural tendency. There would probably be a system of Hebrew schools. The Roman Catholic Church would likewise maintain its system. Some of the other Christian communions would each maintain its own. For the residuum of the children of the nation a system substantially like the present would be supported by the state. If, as many of our fellow citizens profess to believe, religion is a waning force, the religious educational systems would in time dwindle away and Christians would have had their chance and would have proved unequal to it. Education without God would have been vindicated as the normal and permanent method of making men. If, however, religion should prove a waxing force in human life the religious educational systems would tend not merely to endure but to coalesce and grow, and it would again be demonstrated that religion when put out at the door soon comes back through the window.

You will perceive that I am not ambitiously trying

to solve a great problem for the Christian community. I am merely doing my little to stimulate Christian thinking and to appeal for definite and calm consideration of a pressing problem. Of the evils of our present godless system of education I seem to be keenly sensible. I do not think I am unaware of the difficulties in the way of constructive reform. I confess myself wholly without suspicion respecting the motives and aims of our Roman Catholic brethren. If I am alive when they propound a remedy for existing mischiefs I shall make an earnest effort to place myself in agreement with their proposal. Unless some better alternative can be suggested, I suspect that in this effort I shall succeed, because I find it hard to imagine that the evils we know not of can exceed in magnitude and variety the evils of which we are having daily and painful experience.

The preacher should never for a moment forget that teaching is perhaps the greatest of all the agencies of revelation. God's characteristics and workings can best be revealed through the incidents and lessons of daily life. This was Our Lord's way. Even when a question was not asked in good faith He made it an occasion for presenting truth. Even when the subject-matter of the inquiry was government or finance His answer always dealt with the Godward aspect of the matter as well as with the manward.

"Teacher," the Herodians said to Him on one occasion, "we know that you are an honest man and that

you teach the Way of God honestly and are not afraid of anyone; for you pay no regard to a man's position. Tell us, then, what you think. Are we right in paying taxes to the Emperor or not?" When at His direction they showed Him a florin, He asked, "Whose head and title are these?" "The Emperor's," they answered: on which He said to them, "Then pay to the Emperor what belongs to the Emperor and to God what belongs to God."[3]

Men and brethren, it may be for us a perilous thing if with this injunction ringing in our ears we continue longer to render to the Prince of this World the educational tribute that is due to the King of Kings.

[3] St. Matthew, xxii., 16 *et seq.* (20th Cent. N. T.)

V

The Vision of Unity

"Behold how Christians love one another!" Such was the exclamation wrung from hostile critics of the social life of the primitive Church.[1] As a lad I was given to understand that this love for the brotherhood on the part of each disciple had continued to the present time to be a characteristic of Christian life. It was not long before I realized that while this is true in theory it is far from true in fact. To-day a superficial observer might even be inclined to assert that among Christians of different groups love had been replaced by hate. He would be nearer the truth were he to exclaim, "Behold how these Christians misunderstand one another." It is because nothing worse than misapprehension lies at the root of our unchristian divisions that the vision of unity is more than a dream.

It is an easy matter for the sceptic to find in the fact of a divided Christendom ample material for taunt and gibe. We are all familiar with contemptuous references to our endless disputes over doctrine. It seems to be implied that a doctrinal difference is a particularly discreditable form of disagreement. When, however, we reflect that doctrines are

[1] Tertullianus: *Apologeticus*, c. 39.

merely teachings and that the church exists to teach, we perceive that if there are to be any disagreements at all between Christians it is not unnatural that they should be doctrinal in character. When educators differ it is apt to be in regard to education. Now I doubt whether any man living regrets more than I do the separation of disciple from disciple. I am wholly dissatisfied with existing conditions. I hope that I am striving with all my might to catch the vision of unity. But I resent the implication of moral turpitude in the criticisms of those who say that they must stand aloof from Christianity because Christians are in disagreement. It does not seem to be thought a discreditable thing for physicians and men of science to entertain divergent opinions even upon fundamental matters, and to express their opinions of one another in terms not always gentle and not infrequently violent. Lawyers and laymen alike tolerate conflicts of opinion respecting legal rights and remedies to a degree which should occasion surprise even were jurisprudence far less important than it is. Every intelligent man is, however, optimistic respecting the future of science and the possibility of something like uniformity in law. I feel confident that a similar optimism is justifiable in regard to Christian unity.

The most unpromising surface upon which to sow the seed of the Gospel is the soul of the self-satisfied man. Unity will certainly never come till Christians have become profoundly dissatisfied with conditions as they are. I do not find that any such

widespread dissatisfaction exists as yet. There are criticisms of the church in plenty. There are frequent if somewhat half-hearted laments over our "unhappy divisions." There are occasional propositions to effect interdenominational consolidations in order to cut down the "overhead" and eliminate competition.[2] Some people even pray a little over the situation, often with the air of men who are conscious that they are asking the impossible. Most people who want unity want it only upon condition that they can get it free. There is little, very little, of the craving for unity which recognizes that so great a need cannot be satisfied except at the cost of almost unlimited sacrifice.

My observation leads me to believe that Christian women are, as a class, little interested in the problem of unity. They are by temperament and training intensely loyal; and often a woman's loyalty to her own communion expresses itself in genuine distrust of every other. If the body of the disciples was composed exclusively of the devout women of Christendom the vision of unity would be less radiant than it is.

I doubt whether the hope of unity, humanly speaking, can properly be conceived to rest with the clergy. Individual ministers there are, thank God, whose eyes have seen the vision. Some of these are

[2] Stephen Leacock's *Arcadian Adventures with the Idle Rich* exaggerates only slightly the commercialism which actuates many unity propositions. See Chapter VI. on the Rival Churches of St. Asaph and St. Osoph.

veritable prophets of unity—as I would that every preacher were. But he is a rare clergyman who is not prepared to stand up for the distinctive tenets of his communion as an adequate embodiment of all truth. If my conception of unity is the ultimate absorption of all communions by my own, I am likely to indulge the comfortable belief that I have no duty to perform in the premises except to wait for the approaching day when all mankind will come to my door hat in hand and ask to be admitted upon my own terms.

It is, I suppose, natural enough that the faithful pastor should give little thought to so large a question as unity. He knows that the Master has other sheep; but, after all, the business of each pastor is to feed the particular flock entrusted to him. Their care engrosses all his time and attention. If sheep from other folds are to be brought, it is the Master Himself who somehow will have to bring them. If a minister from day to day sees nobody but his own people it is almost inevitable that the divisions of Christendom should seem like matters of remote concern. As a practical matter, his own congregation demands all his energy. As far as his reading and contacts are concerned, his own communion seems coterminous with the Christian world. Occasionally I have experiences which make it easy for me to see the situation through the eyes of a local pastor. When I attend conventions composed of delegates from every part of my own communion I am impressed with the size and importance of the

body and with the epoch-making nature of the matter under discussion. The question whether or not the House of Bishops will concur with the House of Clerical and Lay Deputies in the enactment of some canon seems for the time being vastly more important than any other question in life. The ladies in the gallery who have followed the debates with fluttering interest represent temporarily a waiting world. If the view which I advocate happens to prevail I am conscious of the deep satisfaction of a crusader who has captured one more stronghold for the faith. After two or three weeks spent in this atmosphere I go back to my own city and find that only about one person in fifty knows that the convention has been in session and when I reach my office I become aware that my clients regard my absence on so trivial an errand as having caused an entirely unjustifiable interference with the transaction of their business. By such experiences I am enabled to guard myself in some measure against the provincialism to which the pastor almost inevitably falls a prey. The danger in his case is that he will create for himself an unreal world peopled entirely by those who are in substantial accord with his way of thinking. The man in the pulpit is apt, under such conditions, to gauge the growth of his work by the seating capacity of his little church and not by contrasting it with the magnitude of the crowd outside the doors.

Another type of minister who makes for himself an unreal world is the man who assumes for his

office a power so great that he can afford to be indifferent to the immediate results of his life and message. In some way difficult to analyze he has convinced himself that they that be for him are far more than they that be against him. Sunday after Sunday he proclaims the faith once delivered to the saints and is entirely content to explain its non-acceptance by assuming that, through no fault of his, the saints have all been replaced by sinners. His function is merely to go on proclaiming; and he is assured that in the end the man in the pew must either capitulate or be damned. It never occurs to him that a claim of authority cannot long be made good unless results are forthcoming. He does not realize that the man in the crowd is honestly incapable of reconciling an ineffectual message and a Divine commission. It perhaps never crosses the preacher's mind that the thing which in theory gives his proclamation its validity is the same thing that is requisite to impart to it compelling power—and that is the backing of a united Christendom.

Why are we all so slow to perceive that a kingdom divided against itself must sooner or later become a desolation?[3]

Can any Christian man seriously doubt the proposition that the persistent and pacific teachings of a united Church would have made this war impossible? The supposition was indulged in some quarters that England's differences with Ulster would make Great

[3] St. Matthew, xii., 25. (20th Cent. N. T.)

Britain impotent. Fortunately for Great Britain, danger to the Empire disclosed the existence of a deeper unity than had been suspected. It is only through the realization of such a fundamental unity among the communions of Christendom that the influence of Christianity can be restored. Estrangements between branches of the Christian Church are no less fatal to effective action than is the alignment of nation against nation. We have tried to propagate peace on the basis of selfishness. We have promoted peace conferences in which the conferees were political aggregates. These were followed by the greatest and the cruelest war of history. It remains to summon a world conference in which the units shall be the churches of Christendom. When a war is declared between nations, instantly the people of each nation find themselves in hostile camps. Granted a sense of oneness in Christ Jesus, and a declaration of war between nations becomes an attempt to separate brother from brother. Allow yourself to dream of a oneness expressed in a fellowship that is organic, and you are imagining a power that would make for peace as no other power known to the modern world could do.

I do not regard it as extravagant to affirm that in the holding of a World Conference of Christian Churches lies the present hope of the race. While such a conference must not be summoned to promote a scheme of unity, yet the vision of ultimate unity should be the inspiration of every Christian man.

I venture to believe that it is among the laymen of

the several communions that eyes may most readily be anointed to see this vision. If, therefore, a preacher has himself seen it he need not hesitate to proclaim what has been vouchsafed to him. He will be speaking to men who have no difficulty in realizing some at least of the evils of division. Moreover, his hearers, since they are without official position, are not so much afraid of being thought to question the sufficiency of standards to which for years they have been giving public assent.

At this point, as at many others, I must guard my words. I do not mean that the preacher of unity is required to be disloyal to his standards. Let me once for all declare with emphasis that unity will never come about at the price of compromise. The quest of unity is a mission for none but loyal men.

Let me also, before going further, lapse into my tiresome habit of defining terms. By Christian Unity I mean that state of mind on the part of one disciple toward another which exists when each unreservedly recognizes that the other is seeking to know the Father through the Son.[4] By Church Unity (sometimes called organic unity) I mean that measure of mutual understanding between disciples which will make it possible for them together to partake of the Lord's Supper without scruple respecting the authority of the celebrant and without question respecting one another's apprehension of the significance of the rite. I am aware that I am doing a

[4] St. Matthew, xi., 27.

venturesome thing when I thus specify a single institution as at once the obstacle and the agent of organic unity; but I make my venture with more assurance than is perhaps becoming in a layman. I believe that all other differences between men who confess Our Lord's Deity would tend to disappear if those which underlie Eucharistic conceptions were to be resolved. The reason for my assurance is this—that the basis of organic unity must be not merely oneness but a *manifestation* of that oneness. When Our Lord said: "This do, in remembrance of me," He recognized that *common action* is the seal of fellowship. He did not say: "Remember me" or "Be of the mind to do this." "*Do* this" was His simple injunction. And the action commanded is in fact the only common action which all disciples can habitually take. It is quite true that fellowship in works of mercy begets spiritual unity; nay, more—it is an outcome of spiritual unity. But any given work of mercy is the activity of an individual or of a larger or smaller group of individuals. There is no one work of charity that all disciples can unite in. But all of us may unite in doing the act which Our Lord commanded.

It is true that baptism is a sacramental act. But it is an isolated act. It happens once in the experience of each disciple. Repeated manifestations of oneness are essential to organic unity. "As *often* as ye do this," said Our Lord with the insight that pierces to the heart of things.

Moreover, it is true that no other *act* than this is expressive of our deepest spiritual experience.

Prayer is really not an act at all: it is a state of mind. Uniting in prayer is the simultaneous placing of many wills in harmony with God's will. There may be a glorious fellowship in prayer and contemplation, but the external act counts for nothing. Such prayer signifies an inward or spiritual but not an organic unity.

It is also true that our deepest spiritual experience must be an act of receiving something from God. As between man and man, and as respects material things, it is more blessed to give. It is likewise a happy experience to give back to God His own. But as between man and God the greatest blessing is that man should receive something from God's hand. This is the natural order. The communication to man of the Life Divine and the act which is the vehicle of its reception seem to me to hold a unique place in the realm of spiritual experience. And not the least of the reasons why we should express our unity in this way is that Our Lord commanded us to do so. "Do this in remembrance of me," He said; and it is impossible for me to believe that He meant "Do it but do it separately."

Christian Unity, as I have defined the term, is already an accomplished fact as between any two disciples who are both aware that each has come to the knowledge of Jesus Christ. It is, however, a melancholy fact that this spiritual unity in Our Blessed Lord is but dimly perceived. We who are separated from one another by denominational and other barriers give to the declaration of oneness an

assent that is scarcely more than intellectual. The Christian preacher will do a great thing for the world if for such assent he is constantly striving to substitute real conviction. A realization that Jesus Christ is a living Person and that to Him we may all give ourselves in loyal devotion means that the ties uniting even scattered disciples may be felt to be stronger than hoops of steel. Saint Paul was not afraid to put it strongly. I venture to think that the Jew of his time had a sense of separateness at least as strong as that which animates a loyal Roman Catholic. The Greek had a race consciousness which was no less distinct than that of a self-poised Protestant. The distinction between the slave and the freeman was not with Saint Paul a mere memory, as it is with us. Women differed more from men in days of old than they do in those upon which we are fallen. But, in the presence of all this aloofness and of all these differences, what says the Apostle? Mark him well: "For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."[5] Oneness in Christ Jesus. Oneness in the Living Christ. Oneness through community of spiritual experience. Oneness—not diversity. Such is the Christian Unity that is ours if we will but have it. This is the impulse which will cause

[5] Galatians, iv., 26 *et seq.*

all but the coarsest spiritual natures to vibrate in unison.

Organic unity, on the other hand, is seemingly beyond our reach. The vision of it is the vision of the whole Christian fellowship, as of a multitude before the Throne, uniting in that transfigured social experience wherein, according to His institution, we proclaim the Lord's death till He comes again.[6] This is the vision which I would that every Christian prophet should see himself and share with his people.

But someone will say that under the convenient cover of a vision I am really undertaking to champion two outworn elements in Christianity. In so far as the Lord's Supper is an institution, it will be asserted that it makes its appeal only to what is external and traditional. In so far as it stands for a spiritual experience, it will be objected that such an experience belongs in the realm of mysticism. The institutional and the mystical, many of my friends will say, must give place to the religion of reason. "These are the days," one hears it constantly asserted, "when the social and ethical note must be sounded clearly. The institution is the discarded shell. Mysticism has no place in the life of a busy world." We have, let me suggest in reply, a rather thoughtless way of assuming that our own day is exceptional in its religious requirements. Of course we need emphasis on the ethical and the social note; but the world has always needed this and always will. It is true that at times

[6] St. Matthew, xxvi., 26; St. Mark, xiv., 22; St. Luke, xxii., 19; I. Corinthians, xi., 26.

there has been little left of Christianity except its institutional element. At other times mysticism alone has seemed to survive. Contemplation has been lonely without service, though all unaware of its isolation. But are we for this reason to shut our eyes to the obvious fact that all these elements—the institutional, the ethical and the mystical—have their proper place in religion and that it is a deformed Christianity which omits any one of the three? The remedy for lopsidedness is the restoration of equilibrium—not the shifting of all the weight to the other scale. There will always abide these three elements in religion—the institutional, the ethical and the mystical; and the greatest of these is the mystical.[7] Mysticism, I know, is one of the words which among men of action arouses a prejudice against itself as soon as uttered. But again I take refuge in definition. I quote from the utterance of a lawyer of the Orient—Mr. Justice

[7] The following interesting reference to the mystical theology of the middle ages is made by Dr. R. S. Storrs in his life of Bernard of Clairvaux (page 344): "On the subsequent pictorial art of Europe, the impressions of this theology survive. There are pictures, for example, of Guido Reni in the gallery at Bologna, which seem to have been bathed in it. It continually appealed, with an unfailing power, to lofty minds, to devout and aspiring hearts. It appeared as clearly as anywhere else in Hugh and Richard of Saint Victor, and in the saintly Bonaventura. It was later essentially reproduced in the illustrious Chancellor Gerson, to whom at different times has been ascribed, though no doubt incorrectly, the *Imitation of Christ;* who wrote largely on the Mystical Theology, while he also showed himself, practically as well as theoretically, a master in the

Chandavarkar of Bombay. "Religious life," says he, "is possible only when one gets to the centre of life, which is God Himself."[8] It is this inner experience of

art of leading little children to Christ.* Thomas à Kempis was a mystic, whose *Imitatio Christi* has had wider circulation in Christendom than any other book except the Bible, and who in it quotes abundantly from the writings of Bernard. Petrarch was in his last years a mystic, after the golden tresses of Laura disappearing from the world had left it hung with sombre shadows. So was Francis de Sales, whose *Introduction to a Devout Life* commended itself to Protestants as well as to Catholics, and was translated in many tongues. The same spirit reappeared in Madame Guyon, to whom prayer was "the silence of a soul absorbed in God," and in the devout and faithful Fénelon. Through the great Reformation of the sixteenth century, the temper if not the terms of this theology became more familiar than ever before, throughout the world; and Guizot found his philosophical attention arrested and impressed by "the singular seductiveness of those theories of pure love which were taught at the court of Louis Fourteenth by his grandchildren's perceptor, at a woman's instigation, and which," as he says, "were zealously preached fifty years afterward by President Jonathan Edwards, of New Jersey College, in the cold and austere atmosphere of New England." The quotation from Guizot is found in his *History of France* (Boston ed.), Vol. v., p. 584.

* A la fin de sa carrière, après avoir été mêlé à toutes les luttes du quinzième siècle, assisté an concile de Bâle et pris parti pour une sage réforme de l'Église, il quitta sa charge de chancelier, se retira ou fut exilé à Lyon, et là se fit maître d'école pour de petits enfants, comme on le voit dans le traité si remarquable *De Parvulis ad Christum trahendis,* de l'art de conduire à Jésus-Christ les petits enfants.—Cousin: *Hist. de la Philosophie,* p. 265. Paris ed., 1867.

[8] Quoted by Dr. Charles Cuthbert Hall in *Christ and the Eastern Soul,* p. 33.

the Divine which is properly called mystical. Mysticism is the realization of the unity of one's self with God. If a man has achieved the collaboration of the institutional and the intellectual, "his religion will still be incomplete and semi-operative, because still not reaching to what is deepest and nearest to his will. A final transition, the addition of the third force, that of the emotional-experimental life, must yet be safely achieved."[9]

The failure to recognize the legitimate presence of mysticism in Christianity is a characteristic of much contemporary thinking. I open that most helpful book, *The Christian Life in the Modern World*[10] and I find its keynote in a beautiful and touching dedication wherein I understand it to be implied that the modern world is happy in the substitution of service for contemplation. The mediæval saint sought Christ in vision and on the altar. The newer saintliness of to-day finds its heavenly vision in works of love. From one half-truth we turn to another. Neither contemplation alone nor service alone can satisfy Our Lord's purpose for the soul. We must, as it seems to me, seek Him and find Him in mystical communion; but what we gain at the altar we must spend on the world.

More alarming to many than the mystical is the sacramental aspect of religion. By many, therefore, I shall be more than criticised—I shall be condemned

[9] von Hügel: *The Mystical Element of Religion,* Vol. I., p. 55.

[10] The McNair Lectures for 1913, by Dr. Francis Greenwood Peabody.

for associating the sacramental conception with the ideal of organic unity. And yet I cannot escape the conclusion that the sacramental element is as vital and permanent in the intercourse between man and God as it is in communion between man and man. It seems to me to have been accordant to the natural order that when Our Lord desired to engraft Himself into the life of His disciples He summoned the material to become the vehicle of the spiritual. I am not now speaking of varying apprehensions of sacramental operations. I am not distinguishing between Saint Paul's emphasis on the social and Saint John's emphasis on the individual note in the Eucharist. I wish merely to register my own conviction that as religion is barren without the mystical so the mystical is elusive without the sacramental. In the Lord's Supper I seem to find scope for the presence of all necessary religious elements. The abuses of the sacrament have sprung, and will continue to spring, from a disturbance of equilibrium. But he is a wise man who will not allow himself to be distracted from the pursuit of truth merely because the seeker after truth may easily lapse into error.

Many a man in the crowd, and now and then a man in the pulpit, will at first make light of the difficulties in the way of realizing the vision of organic unity. "If it is only a matter of partaking together of the Lord's Supper, why not do it and so transform vision into experience?" This is a common-sense inquiry. It is not easy to give a convincing answer to so direct and proper a question. The mere fact that it is asked

indicates that the questioner is not accustomed to give weight to the considerations which must constitute the basis of the reply. To press the inquiry will almost certainly lead to controversy. When controversy begins the spirit of unity evaporates. In the presence of so vital a question the proper course is not to attempt to give a reason but, first, to reaffirm the patent fact that disciples do not together partake of the Lord's Supper[11] and, second, to strive for a clearer apprehension of the different aspects of the rite as perceived by the various Christian groups. Unity, if you pursue it directly, is a veritable will-o'-the-wisp; but strive to see truth through the eyes of a brother disciple, not only through you own, and it may be that unity will be the reward of your striving.

If the preacher is desirous of interpreting a difficult conception to the man in the pew he will do well to use as a medium some conceptions with which the man is fairly familiar. There are few perfect analogies; but fortunately for all of us perfection is not indispensable to usefulness. Let me illustrate my meaning by asking you to entertain one or two legal conceptions.

A thief steals A's watch and sells it to B, a watch-seller. B buys in entire good faith and pays a full price. The thief pockets the money and disappears. B then sells to C, a customer, who likewise buys in good faith and pays full value. If the situation remains unchanged A is the only loser. If C is com-

[11] For a fine comment on this unhappy situation, see *The Constructive Quarterly*, April, 1914, p. 65 *et seq.*

pelled to restore the watch to A, C becomes the loser. What adjustment of the difficulty will best serve the convenience of the community?

When I began the study of law I was compelled to absorb the Commentaries of Sir William Blackstone. He was an Englishman through and through. His admiration for the English law was unbounded. Wherever the civil law—the law of Rome and of Continental Europe—differed from the law of England it was so much the worse for the civil law. I was quite as thoroughly imbued with a sense of the superiority of our jurisprudence as with the belief that the doctrine, discipline and worship of the Protestant Episcopal Church is identical with the whole counsel of God. When, therefore, our law required C to give back A's watch or pay its value in money I felt sorry for any community which was compelled to submit to a different rule.[12]

In process of time I realized that continental communities might prosper even if C were permitted to keep the watch and leave A to bear the loss.[13] Further reflection satisfied me that the ultimate solution of

[12] The result here stated was modified at common law by the extension of the market-overt doctrine to the London shops.

[13] Section 2280 of the Code Napoleon contains the following provision: "If the actual possessor of the thing stolen has purchased it from a merchant who sells similar articles, the original proprietor can only procure it to be restored to him on repaying to the possessor the price which it cost him." The Code Napoleon is an expression of the Civil Law of Rome as developed by centuries of experience.

the problem depended largely upon a question of emphasis. If special stress is to be laid on the sanctity of ownership, A must be protected. If the stress is to be laid on commercial convenience, the bona fide purchaser must not be allowed to suffer. In other words, the English rule is excellent, not for patriotic reasons, but because it accords with the proprietary instincts of the race. Traders would prefer the other rule. Now it has often happened that lawyers have disputed about the relative excellence of competing rules without ever trying to ascertain whether each was the expression of a half-truth. They have assumed that either A or C must bear the whole loss. One man shouted for England and the other for Rome. It is as if one were to assert: "The restoration of the watch to A is a reasonable thing and is in conformity with good old Protestant principles. The Roman conclusion is mystical and elusive. Presto, change! the watch becomes C's. It is nothing but the religion of magic." The Roman champion might reply: "C's right to retain the watch is established by a legal system which has received assent everywhere except in England where its rejection is probably due to the divorce of Henry VIII. The reasons given for restoring the watch to A are unsound, as reasons generally are."

Has not this kind of disputation a somewhat familiar sound? We are all so apt to assume that a thing must be *either* this *or* that. We are, moreover, prone to substitute arguments for reasons. The reasons why I am an Episcopalian are very different from the

arguments which I should advance in favor of episcopacy. In the case of the watch, is it not just possible that neither A nor C should bear the whole loss? Each is an innocent victim. Both ownership and commercial convenience are worth emphasizing. Can not something be said in favor of compelling C to give back the watch but only on condition that A shall pay him one-half its value? In other words, may not both the Englishman and the Roman be right, while each has something to learn from the other? Of course the answer is easy that I am suggesting a cowardly compromise. I am ingeniously trying to assimilate a religious conviction to a chattel. Nothing of the sort. I am pointing out that, with respect to chattels, lawyers would often do well to ascertain what considerations which they have overlooked have actually received attention in other jurisdictions. I am suggesting that, in such a process, their conception of rights may possibly be enriched and their system of law improved. From this I wish to draw the inference, with respect to religious convictions, that many beliefs which are assumed to be opposed to one another are really varying apprehensions of the same truth and that one Christian man, by better understanding his fellow disciple, may clear up his own thinking and both give and get much spiritual enrichment. When, in the case of beliefs, efforts at synthesis fail, it is quite true that there is no room for compromise. Had each of the two women who appealed to King Solomon[14]

[14] I. Kings, iii., 16 *et seq.*

honestly believed the child was her own, any proposition of compromise would have been rejected by both, just as the suggestion of partition was repudiated by the true mother. The fact of maternity is, however, more readily established than the validity of a man's claim to an apprehension of the whole truth. There are some children of my intellect that would be the better for division, others for addition and still others, perhaps, for subtraction.

One Saturday evening in February, 1815, Mr. Organ and Mr. Gerault were bargaining in New Orleans about some cotton which the latter had for sale. The price fixed by the vendor was too high and Organ went home without buying. During the night messengers brought the news of the signing of the Treaty of Ghent which ended the War of 1812. Organ must have been up early Sunday morning, because after hearing the news he went to Gerault's house and arrived there soon after sunrise. He told the vendor he would take the cotton at the asking price. Gerault, being in ignorance of the news, asked if Organ had heard anything calculated to enhance the price. Organ was silent. The purchase was made, the bill of parcels delivered and immediately the price of cotton rose from thirty to fifty per cent. Gerault refused to deliver the cotton and Organ sued him. The Supreme Court of the United States, in an opinion by Chief Justice Marshall, decided that Organ was entitled to recover.[15] He had been under no duty

[15] Laidlaw v. Organ, 2 Wheaton, 178 (1817).

to tell what he knew. Gerault, by failing to press his question, had waived his right to receive a truthful answer.

It seems clear that, according to the Roman Law, the case should have been decided the other way. Cicero[16] puts a case arising out of a famine in the island of Rhodes. Slow-moving vessels laden with grain were on their way to give relief. A merchant of Alexandria, knowing this fact, loaded a swift trireme, passed the grain fleet on the way, arrived first at the starving city and sold his cargo at famine prices without disclosing the approach of an ample supply. Two Stoics argue the question. Cicero decides that the merchant was bound to make the disclosure. He exhausts the vocabulary of adjectives in characterizing the merchant's conduct.[17] The American case and the Roman case are not precisely on all fours; but the same principle is involved in both.

Here is another fine field for loyal disputants. Let each begin with the tacit assumption that he is right and arguments will fly thick and fast. The probability is that the dispute will be made to turn on the question whether the conduct of Organ in the one case and of the Alexandrian merchant in the other can be reconciled with principles of fair dealing. Organ's conduct was better than the other merchant's; because,

[16] *De Officiis*, Book III.

[17] He describes it as *"certe non aperti, non simplicis, non ingenui, non justi, non viri boni; versuti potius, obscuri, astuti, fallacis, malitiosi, callidi, veteratoris, vafri."*

theoretically at least, Gerault might have heard the news had he been out early enough. The real question, however, seems to be this: assuming that in both cases honor should have compelled disclosure, can the rule of law conform to the rule of honor without becoming too indefinite in its application to varying states of fact? In other words, is it practicable to enforce the standard of utmost good faith in courts of law? This question can best be answered by saying that there has been a steady tendency to incorporate the Roman ideal into the common law of England and that at the present time it may be said to have gained definite recognition in our law of insurance and in certain departments of equity jurisprudence. It is as if each of two groups of disciples had been sure at the outset that its own apprehension of a religious truth was final and complete and as if conference and intercourse had tended to make one of the groups see through the other's eyes till the two apprehensions finally became one.

It would be possible to multiply illustrations. Differences between English and American constitutional law suggest many such. Fourth of July orators have often made us blush for the folly of our English brethren in retaining their king notwithstanding our demonstration of the superiority of an executive elected for a short term. How absurd, we say, to have a monarch who does not influence governmental policy or make himself felt in the decision of questions which divide his subjects. We are apt to overlook the value to our brethren of having at all times before

their eyes a man who is the embodiment of the national ideal—a living person who symbolizes that to which their loyalty is due. As he was not the choice of a mere majority or the selection of a party he may not voice one side of a disputed question; but he represents the people in all those matters in which they are agreed and so contributes to a deeper unity. Our chief executive begins his term with at least a large minority in critical mood. When he advocates and seeks to enforce a policy that is unpopular, vast numbers of people find themselves in opposition, not merely to a ministry or to a majority in the House of Commons, but to the only man who has any claim to be regarded as a representative of the nation. The disturbance of the currents of national life usually incident to a presidential election is a high price to pay for the privilege of voting for our executive. The patriotic spirit is by no means lacking amongst us, but many would find it an emotional relief if there were always before us a national figure to cheer for, instead of that figment of the imagination which we call Uncle Sam. Perhaps it is easier to attribute to even a commonplace man the qualities of true royalty than to be enthusiastic over a personification of initial letters. There, at any rate, are two points of view, and we Americans will do well if in matters governmental we strive for the spirit of teachableness. The great constructive problem which will face the world at the end of this war is how best to combine the efficiency of monarchy and the liberty of democracy. We cannot afford to be spineless and we must be free.

We boast the separation of our governmental powers into the executive, the legislative and the judicial. We are far from having solved the riddle of the executive. Anybody who believes that our legislative institutions are substantially satisfactory should be sentenced to read the legislative enactments of the several states. Our courts are our national glory; but I know many lawyers—even those who win their cases—who think there is not glory enough to go round. I am a convinced believer in the possibilities of our constitutional system and I am optimistic respecting our experiment in democracy; but it makes me laugh out loud when I hear people attributing complete success to our governmental gropings and entire failure to our Christian aspirations.

Before this excursion into fields familiar to the lawyer, I was careful to admit that such trophies as I might secure would not be in the form of perfect analogies. My hope, however, is that one man in the crowd may now have thrown out some suggestions which other men like himself can make use of in considering the subject of unity. The prophet of unity will accomplish little if he approaches his subject as if it were merely a problem of law or of business or of government. On the other hand, he may do much if he stimulates men to think synthetically about problems of law, business and government and to carry the same process into the sphere of religious truth.

When one surveys the many regiments into which the Christian army is divided the first impression is of hopeless confusion. Difference of uniform is the

least of the divergences. Each has a drill that differs from the others. Each has a different manual of tactics and its own theory of grand strategy. Commands issued to all alike are variously interpreted by those to whom they are addressed. One regiment is irritated at another because of a failure to give it effective support. There are jealousies and mutual suspicions. That defeat and disaster will quickly follow is the confident prediction of deserters and war correspondents. The patient observer, however, finds this element of hopefulness in the situation—that all the regiments are unswerving in their loyalty to the Commander in Chief. There is no willful disobedience. Only misinterpretation of orders. This, while temporarily disastrous, is not necessarily fatal. Moreover the differences in regimental theory and practice prove not to be so great as at first they appear. Apparent divergences are found in many cases to be different methods of attaining the same result or various ways of saying the same thing. And binding all the regiments together is their loyal devotion to their Leader.

The age-long controversy is still being waged between those who highly value the creeds of Christendom and those who do not. The former prize the creeds for what they are. The latter criticise them for what they are not. Says a recent writer:[18] "They are declarations of dogma not directions for life. They codify Christian opinion rather than modify Christian

[18] Dr. Francis G. Peabody: *The Christian Life in the Modern World,* p. 202.

character." Either of two inferences may be drawn from this comment. One is that declarations of dogma are of small value, irrespective of their subject-matter. The other is that such a declaration would be proof against criticism if it contained not merely an affirmation of theological belief but also positive directions for a Christian life. The former inference is probably not intended. There are few utterances more dogmatic than those of thinkers who affirm that creeds are outworn. One looks, therefore, for the suggestion of a comprehensive creed—one that shall deal both with conduct and with the belief which is the inspiration of conduct. But such a creed one seeks in vain. The suggestion appears to be merely of a creed which must likewise err by defect, in that it is merely a confession of faith in obedience, loyalty and discipleship and is silent respecting the God Who is to be obeyed, the Master to Whom we are to be loyal and the Church in which we are to be fellow disciples. The fallacy that underlies all attempts to array a creedal and a creedless Christianity against one another is the tacit assumption that only the latter is concerned with righteousness of life. One can be most eloquent in depicting the sinfulness of a man who recites the Nicene Creed and the holiness of a man who repudiates it; but if the Christlike life is really the aim of each, the controversy can be brought back to the starting point merely by citing a few examples of good men who use creeds and of bad men who do not. The remedy for undue emphasis on dogma is not an attempt to

get along without formulated belief,[19] but eternal insistence that dogma exists for one purpose only and that is to inspire conduct and transform character. The man in the pew confesses his belief in God the Father Almighty. The man in the pulpit takes him at his word and proceeds to enforce the lessons which are consequent upon that belief. "That God," says the preacher, "in Whom you make a barren profession of faith—Him declare I unto you." The creed deals with the reaches of Our Lord's Life which culminate in His birth and begin with His Passion. These are the mysteries of the faith. What lie between are the facts of the earthly ministry. Out of these the preacher constructs his sermon. The true prophet of unity does not suffer himself to become irritated by codifications of Christian opinion. He seeks to ascertain their limits of usefulness and to weave them into the texture of a rounded Christian life.[20]

The child needs definiteness of teaching. He may want opportunity to fling himself about; but he must early be taught the meaning of close application. Some educational theories lay stress upon the importance of gratifying the desire for largeness and free-

[19] "It is absurd," says Dr. Du Bose, "to say that there can be a religion of God without a theology, or a life of Christ without a Christology, truth without doctrine, faith without creed, church without order or orders, sacraments or worship without forms." *The Constructive Quarterly,* Vol. I., p. 7.

[20] A fine example of the way in which a devotional use may be made of the creed is Dr. Johnston Ross's *The God We Trust.*

dom. Others exact his minute and careful attention. A considerable experience with men who have gone wrong leads me to believe it easier to reclaim those who in early life were given definite, dogmatic instruction in fundamental religious truths. The preacher of unity must avoid the common mistake of talking about men as if they remained unchanged throughout life. It may be that a religious experience familiar to a disciple of mature years is beyond the spiritual grasp of a youth. On the other hand, it may be that a form of teaching well suited to the child is ill adapted to the needs of a man in middle life. The child's religion is "predominantly traditional and historical, institutional and external."[21] The young man's religion expresses itself in terms of a philosophy. The mature man finds his religious satisfaction in the experimental and the mystical. If the creeds are learned in childhood, they may be found capable of inspiring youth with the spirit of service and of steadying the man in his mystical speculations. Should this be recognized as the function of creeds it might well prove true that another form of teaching is better adapted to the needs of those who are untaught until youth or middle life. Here, as in all considerations of divergent religious views, generalizations should be made with great care. Let the man who stands by the creeds examine himself well to ascertain whether his religion is tending to become formal and external. Let his brother who leans on no creed search his heart

[21] von Hügel, Vol. I., p. 54.

for the germs of unbelief in the God whom the creeds confess. Let every preacher who would hasten the day of unity sedulously refrain from magnifying such difference of apprehension as there is. Let his aim be to interpret each disciple to the other.

As with a consideration of creeds so it should be with discussion of the nature of the Christian Church. Here as much as anywhere the subject has been confused by the use of undefined terms. Probably everybody will agree that there is a certain nexus between all disciples who are ready to confess that Jesus Christ is the Lord of their lives. This is a spiritual fact. It exists even in that stage of experience which precedes the inquiry, "What manner of man is this?" The fact that even wind and sea obey Him[22] is enough to compel discipleship. If the word "Church" is applied to the whole number of those who are thus ready to give their allegiance to the Master, it is being given a perfectly intelligible and reasonably definite meaning. Moreover, it is of great importance to recognize that there are many people who are so constituted as to be satisfied with the record of the words and acts of the Master as a source of inspiration. They say, in effect, "Let us be thankful for that of which we can be certain; let us avoid curious inquiries respecting that which we can never know." It is a fact, however, that most men, when they perceive that the Master has stilled a tempest, cannot be deterred from asking, "What manner of

[22] St. Matthew, viii., 27; St. Luke, viii., 25.

man is this?" If to their own satisfaction the question is answered by the assertion that God Himself has appeared in human life, at least one thing becomes clear—namely, that the spiritual tie which tightly binds all who accept this answer is one that tends to separate them as a group not only from those who acknowledge no allegiance to Christ but also from those who, owing such allegiance, are not interested in the question and therefore not concerned with the answer. If to this second group the name Church is given, it becomes most important to recognize that the term is now being used in a different sense from before. The man in the first group is tempted to criticise the man who insists upon asking what manner of man Our Lord is. He uses all sorts of uncomplimentary adjectives to describe the questioner. The man who is so constituted that he cannot withhold the inquiry, and to whom the answer has revealed a new world, is tempted to reply in kind—only more so. A dispute then arises even as to the proper use of the name "Christian"—which is, after all, merely another question of definition. But this is by no means all. Some of those who have asked the question and accepted the answer are of the mind to believe that the acceptance of so tremendous a fact as the appearance of God Himself in human life should receive formal attestation in the case of each assenting disciple. Baptism ensues: and the baptismal formula becomes a creed. A third meaning of the word Church is recognizable. It is now used to indicate

the company of the baptized. The disgust of the man in the first group is not diminished. Moreover, there are those in the second group who protest the recognition of the third. In the third group itself two further classes of differentiation develop. One is concerned with the conditions of baptism. The other has to do with problems of organization and government. By some, infant baptism is condemned as unscriptural. By others, adult baptism is derided as spectacular. The latter would restrict the use of the word Church to those who have actually passed through a spiritual experience and have had the courage to attest it under trying conditions. Here we detect a fourth meaning. On the side of order, there is a cleavage between those who esteem it sufficient that the baptized should act in groups, either congregational or other, and those who conceive that, whenever certain spiritually important action is taken, it should be taken on behalf of the whole company of the baptized. Those on one side of this line apply the word Church to each of the voluntary groups. Those on the other side use it only to signify such organized fellowships as insist upon the representative idea. Here is a fifth meaning and also a sixth. Then among those who value representative action taken on behalf of all, there is a distinction between such as recognize large residuary authority as resident in all the baptized and such as hold that final utterances as to faith and morals must proceed from one official source, which source thus becomes

the *principium et causa unitatis.*[23] By those who hold the latter view it is inevitable that the word Church should be used in a sense still more restricted; so that we have a seventh meaning. To these may be added the New Testament uses of the term to indicate even a household group of disciples or the faithful in a particular locality. Since, naturally enough, the word is also used to describe a building and, in addition, the service therein conducted, it is obvious that the possibilities of fallacy in argument are sufficiently great to make a logican feel dizzy.[24]

Limitations of time and space forbid specific observations respecting the study of the many other apprehensions of Christian truth which receive varying emphasis by the several communions. I regret that a public occasion such as this is not the time to open my heart to fellow disciples of different communions for the purpose of letting them see what at my best moments the Eucharist can mean to me. As to all of those varying apprehensions it is important to distinguish between the things themselves and the names of things. The situation is complex enough but it can be made well-nigh hopeless by attributing to the

[23] See Cardinal Mercier's address "Towards Unity," *The Constructive Quarterly,* Vol. II., p. 27.

[24] I, of course, recognize that the different conceptions outlined above have not, historically, emerged in the order of my statement. Nor have I tried to specify them in an order of importance or excellence. I have taken the terms as they are now used and I have treated them like a nest of boxes, proceeding from the outside inward.

other man our own hastily formed conceptions of what he believes. I frankly concede the labyrinth; but something very like a guiding thread will be in the hand of the man who has really given himself to Our Lord.

In regard to this complex situation I have a few suggestions to make to the preacher of unity.

The first is to be cheerful and good tempered.[25] When the several phases of the subject are studied and are considered sympathetically, there is much, very much, that is hopeful. The principal obstacle in the path of unity is a perverse refusal to recognize differences of apprehension as facts to be reckoned with rather than as follies to be condemned. In the presence of an honest attempt of earnest souls to solve problems which perplex them, other men should reverently take their hats off. If a disciple is moved to point out what he esteems to be weaknesses in the solution, he should make his reply as if in the presence of Our Lord. Flippancy and attempts to ridicule under such circumstances are to be unsparingly condemned. The volume called *Foundations,* published not long ago in England, is an example of such an honest effort at solution as I have in mind. The reply to it called *Some Loose Stones* is in places characterized by a spirit which its author no doubt already regrets.

My second suggestion is to try to detect the spirit-

[25] An admirable temper is displayed by von Hügel in his appreciation of Troeltsch. *The Constructive Quarterly,* Vol. II., p. 71.

ual dangers to which one's own apprehension of truth is particularly subject. Scolding the man in the pew because other men stay outside the building does less harm than commending the congregation for being what they are and rehearsing to them the shortcomings of those who are different. I wish that it were possible for all Episcopalians of my stamp to have the wonderful experience of Friends' Meeting and for a Methodist brother to hear Mass quietly said in a small chapel by a really devout priest. It would be a fine thing if it were the custom of devout and loyal scholars of one communion to publish sympathetic and intelligent appreciations of that which is esteemed vital by another communion. It is hard to overestimate the beneficent effect on international relations of such a book as Bryce's *American Commonwealth* or of President Lowell's *Government of England.*

My third suggestion is to avoid formulating schemes of unity and to be wary about arrangements with well-meaning but impetuous ministers who are often ready to take some action which is incomprehensible to the majority of disciples in their own communion. Such steps are apt in the end to lead nowhere. The spirit to be encouraged is rather the spirit of private conference in small groups in which each disciple honestly tries to grasp the inmost meaning of what another disciple frankly confesses to be of vital importance to him. In determining the composition of such a conference the question must be faced whether it shall include both those who are and

those who are not interested in the inquiry, "What manner of man is this?" If men of both types attend, obviously there will be only two questions to confer about—namely, whether the inquiry ought to be made at all, and, if so, how it ought to be answered. I hope the time will come when those of us who confess the Deity of Christ will sufficiently understand one another to make a conference worth while with our brethren who do not make that confession. At present, however, it seems to me that we shall be wise if we study the variations which have proved to be consequent upon our fundamental hypothesis, instead of confusing these by a simultaneous consideration of the validity of that hypothesis itself. This is the theory upon which rests the movement for a World Conference on Faith and Order and it seems to me to be sound. Inevitably, of course, a call for conference to those only who confess Our Lord's Deity is esteemed by others to be unwise and unloving. From their point of view it is an unworthy attempt to intellectualize Christ.[26] It is perhaps too much to expect that our brethren should acquiesce in the propriety of restricting the area of conference in this particular way; but they should remember that what we are doing does not seem in our eyes to be as unreasonable as they esteem it. Referring generally to differences of apprehension, I suggest that a conviction of my own rightness does not justify me in assuming that my brother is perverse in his refusal to

[26] *The Christian Life in the Modern World*, p. 204.

admit himself wrong. Each of us may be emphasizing an aspect of the matter which the other fails to take into account. It is said, I believe, that to the scientist there is nothing so tragic on earth as the sight of a fat man eating a potato. But when he is actually eating it, the time is not propitious for trying to modify his menu. Moreover, fat men are usually good fellows, and I hope the present crusade against obesity will not make of them an extinct race.

My fourth suggestion is that while the men of this generation may be led to a better understanding of the views of separated brethren, they are in most instances likely to die without modifying their own. In other words, the primary aim of the preacher of unity is to compete for the allegiance of the next generation. Many men of profound convictions find themselves unable to transmit their convictions to their children. Co-operation in Christian work, the passing of the spirit of aloofness, the steady application of the conference method—these are the agencies by which the Christian world can best be prepared for the revelation of God's plan for the unity of His people. Noisy demands for what are called prompt and practical measures of union seem to me to indicate a failure to appreciate the difficulties inherent in the situation. On the other hand the difficulties should not be allowed to obscure the vision of unity or to deter us from work and prayer.

My fifth and final suggestion is that the preacher of unity, while not shunning to declare to his people the whole counsel of God, should be careful not to

attempt a disclosure of what has not yet been revealed to him. One of the things one admires about Saint Paul is his effort to distinguish between what is surely the mind of God and what is merely a private opinion of his own. As far as religious differences are concerned, it is a safe assumption that if the view of truth taken by another communion seems absurd to you, you do not really understand it. I have often heard preachers dispose summarily of entire religious movements by first describing them in a way which the brethren concerned would promptly have repudiated. I assume that the speakers in each case were presenting views which they held in good faith: but their common-sense should have told them that no group of people could have been organized and long maintained on the basis of an obvious absurdity.

We should remember also that the other man's belief does not seem nearly so complicated to him as it may to us. This is something that Professor Royce seems to have overlooked in his interesting book, *The Problem of Christianity*. After some eight hundred pages of exposition of the religion of loyalty, he suggests two practical maxims. The first is, that we should simplify our traditional Christology, in order to enrich its spirit. We shall do this, as I understand him, if we assume that all the faithful are one in their loyalty to the Universal Community, and further assume that the name of Christ is a symbol for this loyal spirit. Having attained this faith, the second practical maxim is to hold fast by it. "Let your Christology be the practical acknowledgment

of the Spirit of the Universal and Beloved Community."[27] Now I conceive of Jesus Christ as a Person. Therefore loyalty to Him has for me a very definite meaning. The conception seems to me simple enough. When I serve even the least of my brethren I do it in the name and for the sake of the Master Who lived and died for us both. When for my Christ Professor Royce suggests the substitution of the totality of the faithful, he is doing something which I might recognize as a simplification if I understood him better, but, as it is, he is merely creating new difficulties for me. To my mind, untrained as it is in metaphysics, he seems to be presenting the so-called Religion of Humanity in different language and with a different distribution of capital initial letters. I am, therefore, in a position to appreciate a remark which I think Mr. Balfour makes in one of his essays to the effect that most people prefer a difficulty which they do not see to an explanation which they cannot understand.

I should like to end my lecture by making to the Yale School of Religion a specific application of my random suggestions. It is especially important to determine the attitude which a training school for prophets should occupy toward the several varieties of religious experience. If we are to preach we must have a message. A message implies definite convictions. Let no one suppose me to be advocating that form of accommodation which leads a man to con-

[27] Vol. II., p. 428.

clude that his belief is erroneous merely because his neighbor does not share it. On the contrary, you have found me unblushingly frank in my declaration of fixed belief. You will have discovered ere this that dogma has no terrors for me. But I hope that I am profoundly convinced of the wholeness of truth and of the fragmentary character of much that we are apt to announce as the sum of the whole matter. In keeping with this conviction my plea is that this school should be hospitable to every form of religious experience which in daily life is seen to bear the fruits of righteousness. In the past each Christian group has spent too much effort in combating the errors of other groups. It would be amusing were it less pathetic to note the labored explanations given by each group of the striking coexistence among their neighbors of theological error and saintliness of life. When Our Lord said things He meant them. When He declared that we are to be known by our fruits He meant exactly that thing and nothing else. When we see a company of disciples with lofty ideals of conduct, striving at least as hard as we to live in communion with God, this is notice to us that there is something vital in their apprehension of truth. It forthwith becomes our duty to ascertain what is the source of their inspiration. We must try to discover in their distinctive beliefs and practices that which they themselves have found there. We must avoid the common mistake of condemning a spring merely because our water supply has a different source.

The substance of my plea is, after all, nothing more striking than this—that each of us should consider not only his own religious experiences but also the religious experiences of others. No one who has experienced the joy and peace of a worthy sacramental communion will be a whit the weaker in his conviction merely because he learns to appreciate the holy calm that is within the reach of a devout Quaker. No one who without external assistance is able to find the way to God's heart need be chilled by a contemplation of the elaborate ceremonial through which to many a devout soul God speaks with audible voice.

The fact is that God's self-revelations in the domain of belief and worship are as manifold as in the sphere of physical nature. A school of the prophets should be a place where the ear and the eye are trained to detect His voice and presence wherever and however He is making Himself known to any of His loyal children. We Christians of the several organized communions have a vast amount to learn from one another. It is to me inconceivable that Our Lord should so long have accepted the loyal service of so many scattered disciples unless in the end there is to be a glorious fusion of all the many-colored beams of belief into that ray of pure white light which beats upon the Throne.

VI

The Man in the Pulpit

As I review the preceding lectures, and especially the fifth, a cloud of just criticism sweeps over my sky. If any one cause for dissatisfaction depresses me more than another it is a realization that what I have written is on the whole unconvincing. It has been prepared, I hope, in good spirit. It has been launched with prayer. My aim has been to take into account all the phases of revelation of which I have knowledge and to urge the quest of those which I have not yet apprehended. But, after all, is it not the advocate who makes the effective appeal? Is it not, in the lawyer, a weakness to see clearly other aspects of the case than those which favor his own client? Are not the really interesting utterances from the bench those in which the judge frankly espouses the cause of one litigant and proceeds to flay the other alive? And is not an opinion conceived and expressed in the judicial spirit a document which it is hard to read?

As respects the lawyer and the judge I leave these questions unanswered. But I note that in von Hügel's opinion the subtlest and greatest difficulty that besets eirenic endeavors is this—that a certain flatness and unpersuasiveness always tends sooner or later to pervade whatsoever is readily optimistic, studiously pacific, and free from all acute stress and

strain.[1] "Thus even Leibniz," he observes, "that rich, all-harmonizing mind, is he as moving as Tertullian, that vehement, one-sided genius, or even as some of Leibniz's own contemporaries, smaller and less balanced, but more concentrated and instructive than that serene negotiator, of the large wig, amidst the pontiffs and princesses of his day?"[2] Having raised this question he thus states his own most interesting conclusion: "Probably the best antidote to any such danger is the close study, not directly of the contrasts and conflicts between the already made theologies and cults of the several churches and sects, but of the religious life, or at least of its philosophy, still now in the making—of the struggles and successes operative, at this very moment, within some exceptionally capacious mind and deeply spiritual soul. At least, for myself, I can be fully happy in Eirenics only in some such entirely unofficial and unfinal, slow, round-about, far back and far onward looking way."[3]

It is with some such feeling as this that I turn to a consideration of the religious life of the man in the pulpit. And yet, if I were at all timid, I should find this topic rather appalling. It is possible that suggestions from a man in the pew might prove to be of value to the minister in his contacts, in his teaching

[1] *The Constructive Quarterly,* Vol. II., p. 68.

[2] *Ibid.*

[3] *Ibid:* "On the Specific Genius and Capacities of Christianity, studied in connection with the Works of Prof. Ernst Troeltsch"; p. 68.

and in his preaching. It may well be questioned whether a voice from the crowd can help the man in the pulpit to a nobler life. It encourages me, however, to recall that I have been in my time the target for a good many sermons. I ought at least to be able to gather up and return the shafts that have been lodged in me. One cannot always remain as passive and as serenely content with the target life as by the old masters Saint Sebastian is made to appear. At all events I feel bound to do what I can, because this is not the least important subject of all. The message invariably comes to the man in the pew tinged with the personality of the man in the pulpit.

When it comes to a consideration of the Christian life it should be possible to forget the distance between the pulpit and the pew. Differences of function become merged in discipleship. The minister is lost in the man. The crowd has surged forward and the preacher finds himself in its midst. It is now one man in the crowd that is talking to another. Accordingly, almost everything that I shall say in this lecture might just as well be addressed by one layman to another, except that I shall endeavor to indicate its specific application to preaching.

One wishes that it were more the custom for men to talk frankly with one another about religion. The rehearsal of one's personal religious experiences is a dangerous habit and is to be checked rather than encouraged. But the place of religion in life, the nature and method of revelation, the hope of immortality and

its bearing upon conduct—these are topics of extraordinary interest, and intelligent men would do well to recognize the fact. Discussions of philosophic, sociological and economic theories are common. Men constantly "talk politics." But the deeper and more permanent interests of mankind are generally neglected. Several consequences ensue. One is that we have come to esteem it a badge of virility to suppress all religious manifestations. We fail to realize that to stifle religion is quite as dangerous as to feign it. Another consequence is that by so doing men limit their influence for good by refusing to witness to the faith that is in them. The spread of the Kingdom is hindered because friend will not talk to friend about its coming. Many and many a boy, one may surmise, has gone wrong because his father had lost or had failed to acquire the capacity to express himself on great subjects.

A third consequence of this reticence is that fallacious utterances about religion gain wide acceptance because men are unwilling or unprepared to challenge them. Take, for example, many of the destructive comments upon the church and organized Christianity which are assigned by the man in the crowd as reasons for his indifference to things religious. In a community accustomed to use its mind concerning the deep things of life such fallacies would be torpedoed before their voyage was fairly begun. The same man who remarks sententiously, "I believe in religion but not in a church," would be quick to point out the un-

answerable objections to anarchy as a solution of governmental problems.[4] The fact is that the noise of ecclesiastical machinery may easily drown the still, small voice of the Spirit, just as an abuse of organization may readily destroy the dignity of labor. The man who selfishly substitutes machinery for power is an enemy of the good, whether he be prelate or labor leader. But to quote the opinion of the church entertained by one whose business is agitation is as little enlightening as it would be to state the views of the German Crown Prince on the subject of disarmament.[5] The man who is ready to cheer an exhortation, to discard dogma and strive to spiritualize human society would at least ask for time to consider a proposition to wipe out the Constitution and the Supreme Court and instead to influence people to be just. "It doesn't make any difference what you believe if your conduct is good" is a phrase often used

[4] I am using the term anarchy in its technical rather than in its popular meaning. We who take the validity of our governmental ideas for granted are apt to forget that an argument which is at least plausible can be made in favor of Prudhon's scientific anarchy. I am not aware of any valid answer to that argument which does not, *mutatis mutandis,* meet and nullify destructive criticism of organized Christianity.

[5] See *The Christian Life in the Modern World,* p. 216. "My associates," the President of the American Federation of Labor has stated, "have come to look upon the church and the ministry as the apologists and defenders of the wrong committed against the interests of the people."

by men who are well aware that electric cars will not run unless the power house is in order.[6] One of the values consequent upon Sunday's "campaigns" is that at least for the time being they make religion the topic of the town. It is not perhaps important that numbers of worldly people are led by him to resume their discarded reverence in order to share with some really devout persons the experience of being shocked. Nor can one estimate in terms of persistence the significance of his conversions any more than one can determine what percentage of persons confirmed continue to be worthy communicants. But apart from the fact that multitudes of lives are transformed by his influence is the observed circumstance that the way is opened for the religious approach of one man in the crowd to another. It becomes possible to discuss the

[6] "Conduct, according to Matthew Arnold, is three parts of life. We may admit that conduct is three-fourths of life, if we do not forget that the remaining fourth part of life is not to be ignored. Conduct is the three-fourths of life, as the seen portion of a growing tree may be three-fourths of the whole, but the unseen portion, which may be but one-quarter of the whole, contains the root. Conduct may be three-fourths of life, but the life-force from which conduct springs is of more moment than conduct itself. The unseen part of life contains the springs of action, the motives, the hopes, the fears, the ambitions, the aims; the unseen portion contains the root from which the whole growth takes its health and strength; the unseen portion is the generating station in which power is translated into movement or light." *The Witness to the Influence of Christ,* by The Rt. Rev. William Boyd Carpenter, D.D., Bishop of Ripon; page 35.

subject of the religious life as naturally as any other topic of conversation.[7]

In a social state in which religion is generally conceived to be the specialty of the serious few, it is very difficult to talk on religious subjects without self-consciousness. The speaker is presenting ideals which he is far from achieving and yet by speaking of them at all he seems to be patronizing the other man. I suppose there is no surer way in which to guard against the appearance of patronizing than to become really humble; and humility can most certainly be attained by visualizing the distant goal toward which the Christian is striving. I appeal to the experience of every athlete who has been a distance runner when I assert that no man is apt to think of himself more highly than he ought to think at the moment when the race has punished him, when the pace of the men ahead is unbroken and when the finish-line seems as distant as the equator. The more one enters into the

[7] "I think one great need of our pulpit ministrations is naturalness; by which I mean an exact recognition of the facts of our daily life. The phrase, 'the dignity of the pulpit,' has given a fatally artificial character to the mass of sermons. Mr. Spurgeon and his vulgar slang is a violent reaction from the cold unfelt conventionalities with which men have grown so familiar; and his success is due to the fact that he recognizes the men and women before him as flesh and blood—sinning, suffering, tempted, failing, struggling, rising. Like all extreme reactions, it shocks a great many by its levity, its irreverence and its vulgarity; but in this direction must come our pulpit reform."

From a letter quoted by the editor of the complete edition of Robertson's Sermons, preface, p. viii.; Harper & Brothers.

mind of Saint Paul the more satisfaction is to be gained from the record of his spiritual self-interpretation. Some people think of him as the apostle of a weak and slavish submission to authority. Others think of him as the self-poised proclaimer of his own achievements. Now and then some one forms a blurred mental picture which invests him with both of these inconsistent characteristics.[8] The real Saint Paul, I venture to think, was one whose consciousness of spiritual power was kept in wholesome balance by his vivid apprehension of his distance from the goal. Such progress as he had made was a fact. He might accordingly even enumerate the things he had done in his Master's cause. But he saw all in just perspective. He was even able to forget what was past in the intensity of his effort to cross the line.[9] "Reaching forth," he says. But the word which the King James Version translates "reaching" is really in more perfect keeping with his simile of a race. The Vulgate says "extendens"; and this is the precise equivalent of what the modern runner means when he speaks of himself as "extended." The goal, too, is distinctly seen. The runner is pressing toward a mark and he is striving for a prize: the prize is the visualization of

[8] See, for example, Bouck White: *The Call of the Carpenter*, pp. 226 *et seq.*

[9] "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians, iii., 13, 14.

the heavenward call. It is from God that the call comes—from God as revealed in Jesus Christ. All the terms used are epexegetical. The goal, the prize, the call, yes—God Himself—all are summed up in Christ. The reason that Saint Paul was without conceit and without self-consciousness was this—that he always kept his eyes riveted on Our Lord.

The preacher may perhaps gain something from these trite observations. He must not be a self-effacing being, with a weak and watery personality. On the other hand, he must guard himself with anxious care against complacency—which is another name for arrested spiritual development. He must build himself up and rejoice in the strength which he acquires; but he must always be measuring himself with Our Lord. The disparity between man and Master may be trusted to keep the man humble.

If the man in the pulpit keeps himself really humble, the "holier than thou" mental attitude is not likely to be charged against him. What he says upon religious subjects will be accepted in the spirit in which he utters it. When once this fact is recognized the conquest of self-consciousness becomes less difficult.

It is not enough, however, that the preacher should be heard indulgently and that, having conquered self-consciousness, he should be able to put his whole self into what he says. That self thus injected must be weighty enough to make his words effective. This means, among other things, that the preacher's position in the community should be one in all respects

satisfactory to a man of spirit. Unless the minister is confident of his own position and can meet his people on terms at least of equality the danger will not be so much that he will develop a tendency to patronize them as that they actually will patronize him.

It is becoming increasingly important that the minister should protect himself against any such contingency. This he should do not by pleading his sacred office but by building up an unconquerable personality of his own. Such edification as this is within the power of any disciple who earnestly studies to be Christlike. It must be admitted, however, that the material conditions of the minister's life are not such as tend to make him independent and self-respecting. In his student days pressure is brought upon him to enter the ministry. He is encouraged to believe that he is making a sacrifice in so doing. There is subtle suggestion that from that time onward the Christian community owes him a living. Many seminaries give him his tuition free. He is doing nothing which he thinks unworthy, if, during his seminary days, he seeks pecuniary assistance from church-going people. After ordination he is treated indulgently by all the community except those whom he is directly serving. His own people usually pay him a wage which is fair at the outset but tends to become more and more inadequate as his responsibilities and experience increase without any corresponding growth in his salary. The rest of the community usually allow him a special rate when he travels and a discount

when he buys. He is to a great extent dispensed from the necessity of giving tips and from submitting to the other petty exactions under which the rest of us are patient. The exact cash equivalent of these indulgences is usually unknown by anybody but the minister. This circumstance is often relied upon by penurious vestries and trustees as an excuse for keeping the clerical stipend near the vanishing point.

Now it may well be that I am not qualified to express an opinion respecting the wisdom of treating the clergy in the way just described. Of one thing I am sure, however, that he is a far-sighted young man who declines to allow himself to be thus treated. If, in the first place, a man really has his eyes fixed upon Our Lord, he is not likely to think in terms of sacrifice of the dedication of himself to the Master's service. In the next place, the ministers I have known who would have made their mark in another profession have always been men who gloried in their high calling and had no regrets about choosing it. The minister who tells you of the figure he would have cut in law, medicine or public life, is generally a man who would surely have gone down to defeat in the fierce struggle for professional success. Another fact that the student of divinity should bear in mind is that the man in the pew is usually ready to foreclose any mortgage which the minister has placed on his independence. Even if this tendency does not find any more definite expression, it at least results in an unpleasant assumption that ministers are a dependent class and that their utterances are not to be taken too

seriously. This state of mind has subtle and poisonous consequences. One of them is that the word spoken from the pulpit carries less conviction than the same word spoken by a layman. It is quite true that in the last analysis the responsibility for this condition of things, where it exists, must rest upon the layman. The laity have not dealt fairly with the clergy. The standard of clerical compensation is too low. The duty of establishing adequate and scientifically devised pension funds for ministers has been too generally ignored. But the minister will find little satisfaction in merely fixing the responsibility for evils that have impaired his usefulness. He will prefer to be warned of them in advance, in order to make whatever sacrifice is necessary to avoid them. It seems to me that there is no middle course for the minister to follow. Either he should take a vow of poverty and live what is technically called the "regular" life or he should be economically independent and stand on his own feet.

If I may be permitted, upon a cognate subject, to make a practical suggestion to the young minister, it is this: that he always insist upon sharing with his people, in proportion to his means, all the financial responsibilities of his parish. Multitudes of ministers do this; but many do not. No one who does it will ever have cause for regret.

In this informal talk between two men—albeit one is in the pulpit and the other in the pew—the latter is merely asserting what in these lectures he has so often implied, that back of the sermon lies the preacher's

whole life. His unconscious preparation is not less important than his specific striving to formulate his message. No detail of his life is too small to be neglected; for, as Bergson observes, "the most common-place events have their importance in a life-story."[10] I do not mean to advocate such circumspection as makes a man walk through life as if he were traversing a glacier; all freedom of action gone, wary about every step, and fearing that if he ventures to fall into a swinging stride he is likely to find himself in a crevasse. On the contrary I am counseling him to put his whole life and every part of it at God's disposal; so that the man instead of watching his step will watch his Master; being ready in the fullness of his faith to walk fearlessly toward Our Lord, not merely over glacial surfaces but even upon the sea. A sermon of power is an outpouring of the experience of a man who walks by faith and not by sight. But the instinct that makes the mountaineer walk confidently where the tyro would lose his life is itself the result of long training. The preacher must not mistake carelessness for confidence. There is a body to be mastered: there is a mind to be stored: there is a spirit to be enriched.

In another lecture[11] the voice from the crowd was heard to suggest the importance of physical vigor. This point should be emphasized, yet not in such a way as to discourage the earnest man to whom so great a blessing has been denied. One of the most

[10] *Time and Free Will* (Pogson's Translation), p. 187.

[11] *Supra*, p. 14.

effective and successful lawyers I have known was a man who by sheer force of will triumphed over physical impediments which would have made invalids of most men. The suggestion rather is that all sons of God should strive (in the Psalmist's phrase) to "grow up as the young plants,"[12] instead of letting themselves go to seed after the fashion of most American men. Rules of exercise are good; but the joy of being alive is a thing to be prized. A mechanical physical drill is a weariness. The capacity to be happy out of doors and, even in the city, to absorb sunshine and storm alike, is a capacity which must not be lightly esteemed. That a man should think of his body as a vile body is to fall in with a mischievous mistranslation.[13] That it is the "body of our humiliation"[14] is a fact; but it is so only in contrast with the glories that shall be revealed and bestowed upon us.[15] The splendor of the human body is a fit subject for wholesome contemplation.[16]

If the training of the preacher's mind were here to have adequate consideration we should find ourselves face to face with the whole problem of theological education. To deal intelligently with this subject requires an equipment which I do not possess. One suggestion may perhaps be hazarded without imper-

[12] Psalm, cxliv., 12; Prayer Book Version.

[13] Philippians, iii., 21; King James Version.

[14] R. V.

[15] Romans, viii., 18.

[16] See *The Splendor of the Human Body,* by The Rt. Rev. Charles H. Brent, D.D.

tinence. It is this—that in no other sphere of education is there a greater need for emphasis upon honest thinking and upon the determination to see things as they are. Precision and thoroughness are intellectual qualities which the preacher should find indispensable. By honest thinking I mean a willingness to admit the difference between the reasons why the thinker holds a certain position and the arguments which he advances in support of it. The man in the crowd respects conviction and recognizes the power of the non-rational considerations which may have led a speaker to take a certain stand. But he despises the smart and shallow style of argumentation so often indulged in by controversial preachers who accomplish nothing but the deepening of prejudice and the strengthening of opposition. There is a saying of Leslie Stephen which is worth remembering. "A doctrine," said he,[17] "is first received as an intuitive truth, standing beyond all need of demonstration; then it becomes the object of rigid demonstration; afterward the demonstration ceases to be conclusive and is merely probable; and, finally, the effort is limited to demonstrating that there is no conclusive reason on the other side. In the later stages of belief, the show of demonstration is mere bluster, or is useful only to trip up an antagonist."

The determination to see things as they are seems to me to be of high importance. Provincialism in secular life is injurious enough in its consequences;

[17] Quoted by A. J. Balfour: *A Defence of Philosophic Doubt.*

but the corresponding evil in the religious sphere is one of far greater magnitude. It is only too easy for the minister to shut his eyes to what is actually going on all about him and to create for himself an unreal world of his own. It is equally disastrous whether he indulges a dreamy optimism unjustified by effort and results or whether he lapses into the habit of charging his own inadequacy to the perverseness of the men in the crowd.

Body and brain must have their full share of attention, but the man's spiritual culture is, after all, the matter of supreme concern. He who is to reveal God to man must himself live on terms of friendship with God. When I take up the life of some saint, ancient or modern, who has come to the knowledge of God in Christ, I generally find that his conversion was attributable to one of two kinds of experience. Either, like Saint Francis, he succumbed at last to God's slow pursuit and to a Voice that spoke through the circumstances of his daily life, or he was overpowered by the witness of some single-minded and absolutely unselfish disciple. It is either the process so wonderfully described by Francis Thompson in *The Hound of Heaven,*[18] or it is the unconscious influence of some one who really lives close to Our Lord. We all recog-

[18] Nigh and nigh draws the chase,
With unperturbèd pace,
Deliberate speed, majestic instancy,
And past those noisèd Feet
A Voice comes yet more fleet—
"Lo! naught contents thee, who content'st not Me!"

nize that this is true; and yet we continue to base our hope of winning souls chiefly upon the minister's eloquence and his power to organize his parish. It is not sufficient to admit the correctness of these observations. It is essential to readjust our emphasis and both to pray and to work for a religious revival in our own day.

The first step is to set our ideals clearly before us and then we can begin an unremitting struggle to attain them.

When I talk with other men in the pews about the kind of man they need in the pulpit a very large percentage of them will cry out for what they describe as a "spiritually minded man." They want an intelligent man, of course, and a man with gumption enough to administer congregational affairs. But there is an increasing emphasis upon the spiritual note. Perhaps the minister who is a religious promoter will at some future time again come into demand. Possibly there will even be a place for the pastor who organizes and standardizes religious activities till his parish runs as busily and smoothly as a canning factory. At present, however, there is a widespread recognition of a spiritual need and the preacher must be the man to supply it.

What is a "spiritually minded" man? What do my friends mean when they use such a term? They mean, as I apprehend them, nothing more nor less than this—that their preacher must be one who takes Our Lord's theory of life seriously. That a man should thus be struggling to attain Christlikeness

does not under the circumstances seem much to ask. Whether it is much or little, the men in the crowd are actually asking it and their demand is going to become more insistent.

What do I mean by Our Lord's theory of life? Wherein do I conceive Christlikeness to consist? I understand Our Lord to insist upon the distinction between animal existence and the life of the man who enters into intellectual, moral and spiritual relations with God.[19] The disclosure of the possibility of such relations is the opening of a new life to mankind. To reveal this life to us and that we might have it in rich abundance was the purpose with which Our Lord was made Man. Finite though we are, He has made us aware that we are yet not entirely independent entities, since we remain in vital union with the self-subsistent Life of that Eternal One, Whose concern for each of us cannot otherwise be described than as the love which a father has for his own children. The realization of this union with a loving Father is found, after our measure, in thinking God's thoughts, in conforming to His purposes and in holding with Him such silent intercourse as soul may have with soul. Because the criterion of truth is ever to be found in the nature of consciousness itself, Our Lord declares "The Kingdom of God is within you."[20]

Such is the theory. Christlikeness is attained in

[19] See, generally, C. B. Upton: "The Bases of Religious Belief" (*The Hibbert Lectures for 1893*).

[20] St. Luke, xvii., 21. Cf. Rufus M. Jones: *Social Law in the Spiritual World*, p. 171.

proportion to our earnestness in putting it into practice—not partially but in its entirety. We might as well give up the imitation of Christ altogether as to attempt it without giving large place in our experience to solitary meditation and sustained effort in prayer. His is the self-subsistent Life and we must draw our spiritual vitality from union with the Eternal. To live in a material universe and to give merely intellectual recognition to the spirit world is not really to live at all but to starve ourselves to death. On the other hand, the achievement of Christlikeness is an absolute impossibility unless, as a consequence of God's Fatherhood toward all men, there is a constant, thoroughgoing recognition of our spiritual relation to every son of God.

From this statement it might be inferred that one may succeed in living close to God while shutting man out of his thoughts and close to his brother without taking account of God. The former inference is more or less unconsciously drawn by those who lose themselves in silent contemplation of the Divine, whether such contemplation be purely subjective or whether it take a sacramental form. The latter inference is the mental process of those whose religion is merely a religion of social service. The fact, however, is that the one true God is wholly beyond the ken of the man who is not sensitive to brotherly obligations. That in a fellow being which should be the real object of brotherly ministration is altogether beyond the reach of the man who is not daily drinking in the life of God. I may shut myself in my room and give myself

over to meditation. I may be constantly at the altar with my gaze fastened upon the Host; but if I am neglecting my duties in the social order the vision that I have is not a vision of God at all. I may visit the sick, clothe the naked, feed the hungry—and my service, no matter how scientific, will not be a service to my brother but only to his carcase, unless he is made aware that I regard myself as merely the humblest of God's messengers.

To be Christlike is neither to be given over to mysticism nor cumbered with serving, but it is to make such constant draughts upon the life of God as can be assimilated only if we are spending ourselves in service. If I bring my gift to the altar and there remember that the sacred bond of brotherhood has been violated, I must leave my gift and first be reconciled to my brother.[21]

When men in the crowd cry out for a spiritually minded man they are clamoring for one who is not content to be at one time this and at another time that, but for one who is always struggling to be simultaneously a mystic and a man of action. They want a minister who is himself a demonstration that as God knows more about heaven and earth than anybody else so His most faithful servant is one fitted to be thoroughly at home in both places. They know in their heart of hearts that there is no opposition between the qualities that make for happiness in the two spheres of life, and they long for a man to whom

[21] St. Matthew, v., 23. See *The Witness to the Influence of Christ*, p. 54.

they can point as a living reason for the faith that is in them.

Too often the men in the pews must make allowances for the minister. "He is a good man," they say, "but he knows nothing about business." Not seldom the complaint is this, "What he says is all very well but it does not grip the people." A familiar criticism is to the effect that the man in the pew has nothing in common with the minister and that they live in different worlds. Occasionally the minister's life illustrates how easy it is to treat principles of conduct as abstractions to be talked about rather than as courses by which to steer. I do not refer to flagrant breaches of the moral law but rather to little inaccuracies of statement and to violations of familiar rules of fair play and to carelessness in accounting for small sums of money and to petty abuses of authority and to underhand ways of accomplishing laudable results. During my twenty-one years of service as a teacher of law it happened several times that ministers were most insistent that rules should be relaxed in favor of sons who had failed in examinations, in spite of every effort to make the fathers see that the course urged upon the professor would result in serious injustice to other students. It has been my privilege to be consulted professionally by many ministers of many communions respecting questions of church property and church law. I have observed in the case of many worthy men a persistent tendency to ignore the golden rule and to display towards those who differed from them the kind of spirit which inspired

the imprecatory psalms. If the synods and conventions of other communions are like those of the Episcopal body, men who have attended them must have noted occasional displays of bad temper or of disingenuousness in debate and manifestations of small mindedness in dealing with big questions. When the man in the pew is compelled to make excuses for the man in the pulpit there is something seriously amiss.

Now each of the defects of character which I have mentioned is, in the case of men who are really trying to be Christlike, directly traceable to a false emphasis on some aspect of truth. The minister may shut his soul up in contemplation and deprive it of "innumerable influences that would tend to chasten, enrich and illuminate it."[22] This means, as a practical matter, that unreserved surrender to the mystical element in religion is likely to have serious moral consequences. This is true whether the disciple be Catholic or Quaker. On the other hand, a minister may abandon all spiritual privacy and, as it were, do his praying standing at the corners of the streets, not indeed, with the unworthy purpose of being seen of men, but for the equally disastrous reason that he cannot afford the time to be alone. Or a minister may cease to be either a mystic or a man of action and become a mere exhorter, a drillmaster who cares little about the source of the orders which he shouts and regards them as having no personal application to himself. Few

[22] Dr. Charles Cuthbert Hall: *Christ and the Eastern Soul*, p. 42.

things are more shocking than the way in which some men of this sort gradually lose all sense of reverence and use the name of Christ as a mere symbol for a good resolution. People are noisily exhorted to "accept Christ" when all that is meant is that they should sign the pledge or beware of the police. It requires all the deep religious earnestness of a man like Sunday to rescue revival phraseology from an offensive materialism.

Christlikeness is the ideal and even slight progress toward attainment is to be made only at the cost of struggle. At first sight there seems an inconsistency between an exhortation to struggle and Our Lord's promise of peace. I take it, however, that peace of mind is a phrase that may properly be used to describe the state of the man who is consistently struggling toward a definite goal. It is singleness of aim and motive that bring peace. "This *one* thing I do," said Saint Paul.[23] The peace of God stood guard over his heart and mind; but the one thing he did was to struggle like a runner toward the finish line. To be lost in the woods is both terrifying and distracting; but if you trust your guide the most strenuous trip through the wilderness is a peaceful experience.

The struggle to be Christlike involves ceaseless effort to keep the various kinds of religious experience in proper relation to one another. We are familiar with exhortations to particular acts of devotion or to particular kinds of spiritual activity. I suggest that

[23] Philippians, iii., 13.

we think too little of the importance of correlating and co-ordinating them. The danger of movements to stimulate certain religious activities is not that the activity in question will receive too much attention but that others will get too little. The advocate of a prayer league is apt to underemphasize Bible study. The promotion of a Eucharistic confraternity tends to make social service seem unworthy. A Bible study propaganda may suggest doubts as to the efficacy of public services for prayer and worship. The obvious fact is that each of these good things is a satisfaction of a legitimate religious need and that no one of them can be neglected without spiritual peril. The man in the pulpit, like the man in the pew, must follow every clue that leads him on to God.

The man in the pulpit must make a continual effort to be aware of God. There is too much contemporary Christianity that takes God for granted. To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow men and that we must find Him in the recesses of our souls. That our environment does not of itself suggest God to us has been observed in a former[24] lecture. The conditions of our life make the search for God a struggle, but the struggle brings its rich reward. We men of the West are even less accustomed to look for God within us than to seek Him in the world about us. One of the lessons that we may learn from our Oriental brethren is the persistent

[24] Lecture II., p. 37.

quest of the Being who is revealed only to those of tranquil mind. Says the Upanishad: "This deity who is manifesting himself in the activities of the Universe always dwells in the heart of man as the supreme soul. Those who realize him through the immediate perception of the heart attain immortality."[25] It should become our fixed habit to practice the Presence of God and to live the whole of life and every part of it as if under His all-seeing eye. The man who persistently does this will find that the Presence is knowable, accessible and usable.[26]

Some men find the Presence as the result of unaided meditation.[27] To most Christians the Eucharist is the medium through which Our Lord's Presence is apprehended. The danger to be guarded against in the one case is the tendency to pure subjectivity. In the other, it is overemphasis on the material vehicle. Nobody who has ever experienced the overpowering sense of Divine Presence in the Eucharist can doubt the wisdom or permanency of Our Lord's command, "Do this in remembrance of Me."[28]

The effort to realize God's Presence must be supplemented by the struggle for communion with Him.

[25] *Sādhanā,* by Rabindranath Tagore, p. 36.

[26] James M. Campbell: *The Presence; passim.*

[27] In *A Wayfarer's Faith,* by T. Edmund Harvey, a devout member of the Society of Friends, is to be found an interesting and helpful chapter (Chapter IV.) on "Sacraments of Life."

[28] Devout souls of many churches have been helped by meditating upon the Fourth Book of the *Imitation of Christ* in which Thomas à Kempis writes of Holy Communion.

The idea of communion is plainly distinguishable from that of presence. A failure to attend to the distinction has led to much misunderstanding between disciples respecting such matters as non-communicating attendance, the reservation of the Sacrament and Eucharistic adoration. The man who has become aware of God must not rest in contemplation. He must be restless till his finite soul has touched the great Soul of God. As in the touching of the border of Our Lord's garment,[29] so here there will be an accession of spiritual strength to the seeker.

This is not the place to enlarge either upon the subject of prayer or upon the subject of Holy Communion. It ought to be superfluous to urge them upon the attention of the prophet of the Most High. And yet, with respect to prayer, I may be permitted to express the haunting fear that many of us have well-nigh forgotten its power. As to the Christian theory of prayer, one is often astonished at what appears to be a wide-spread popular misapprehension respecting its nature and aim. Many good people seem to be disturbed by the spectacle of warring nations offering contradictory petitions to God. They appear to believe that God is being in some way compromised by the inconsistencies of the suppliants. I pause to observe that a lawyer would have an anxious life if he conceived the foundations of the law to be threatened every time a plaintiff and a defendant asked for inconsistent relief and if he supposed that orators

[29] St. Luke, viii., 44 *et seq.*

could impose upon the court the necessity of granting their prayers *modo et forma.* Prayer is the condition of the exercise of God's will, not an insubordinate attempt to defeat it. It is by far the greatest power that a man has at his disposal. It is extraordinary how little real use we make of it, we who profess to be struggling for Christlikeness. Our use of prayer-book prayers is perfunctory. The prayers of our own composition are lacking in depth and reality. The exercises which we call our private morning and evening devotions are usually as mechanical as the operations of an Oriental prayer-wheel. When we begin meetings with prayer we are apt to be formal and superficial. We are sadly in need of the prayer spirit and we can achieve it only by training our wills and sacrificing our time. "Teach us to pray" is a petition that should be often on our lips. Time is productively invested if it is spent in praying to pray.[30] It is profitable to pick out from the Gospels the passages which indicate the part played by prayer in Our Lord's life. If we do this we are driven to confess frankly that unless in this respect we change our lives radically our efforts at Christlikeness are foredoomed to disastrous failure. It may not be out of place here to recommend to the student of divinity the study of a few biographies from among those that have exercised a powerful influence on some of the men in the

[30] *With God in Prayer,* by The Rt. Rev. Charles H. Brent, will be found to be full of helpfulness and suggestion.

crowd. I refer to the lives of Bernard of Clairvaux,[31] of Saint Francis de Sales,[32] of Fénelon,[33] of William Law[34] and of George Müller of Bristol.[35] My own experience leads me to believe that Law's *Serious Call to a Devout and Holy Life* is one of the most compelling books ever written.

To practice the Presence of God and to draw strength from Him through communion is to supply one's self with power for use in the world. The contemplation of God and communication with Him in prayer and sacrament should be the concomitants of a life of ceaseless activity. It is, I repeat, a matter of co-ordinating the energies of the soul and keeping every spiritual faculty at high tension. That man seems to me to be untrue to Our Lord's theory and practice who isolates himself from contact with the world and lives a life of dreamy meditation. A scrupulous observance of the Christian year and a

[31] *Bernard of Clairvaux,* by Richard S. Storrs. New York. Charles Scribner's Sons.

[32] *The Devout Life of St. Francis de Sales,* by H. L. Sidney Lear.

[33] *Fénelon, Archbishop of Cambrai,* by H. L. Sidney Lear.

[34] *Characters and Characteristics of William Law,* by Alexander Whyte, D. D. London. Hodder and Stoughton.

[35] *George Müller of Bristol and His Witness to a Prayer-Hearing God,* by Arthur T. Pierson. New York. The Baker and Taylor Company. This is a book of extraordinary interest. See in particular the "five grand conditions of prevailing prayer" (p. 170) and the Appendix (A) containing in their order of helpfulness the Scripture texts which in fact influenced Müller's life.

constant and devout attendance upon the Eucharist are in the case of many disciples consistent with an un-Christlike attitude of mind toward other men in the distressed and harassed crowd. All the Christian power and inspiration seem to be consumed in the process of their own production. I suggest that every disciple should find a place in his life for mystical communion and for frequent attendance at a rescue-mission where he can come into brotherly contact with the man who is "of all man's clotted clay the dingiest clot." The preacher who shuts himself up among his books at the beginning of the week and emerges at the end of it with a carefully prepared sermon may be guilty of something which approaches intellectual debauchery. Nothing in the world is more delightful to an intellectual man than to have the time and opportunity to do his work without interruption. Few things are worse for his immortal soul than that he should be able so to gratify himself. The preparation of the sermon may easily become an act of harmful self-indulgence that is all the more seductive because disguised as the careful discharge of a duty. Such a practice is certainly at war with Our Lord's theory.

Social conventions which tend to separate the disciple from his brethren are serious obstacles in the path of the Christian. There is a deal of snobbishness in this country among well-to-do people. It is a sad thing when layman or minister finds it impossible to feel at ease in the homes of the very poor.

Those who can afford to take places in drawing-room cars or to summon a taxicab are apt to lose by degrees the capacity to be comfortable under the conditions to which the masses of their brethren are subject. If a minister cannot find time to visit everybody in his congregation let him put the well-to-do people at the foot of his list. Both classes need his ministrations but it is in the service of the poor that his own spiritual development will most effectually be stimulated.

No reference has been made to Bible study as an aid to any one religious experience, because in fact such study may be so pursued as to minister to each and all of them. The Bible is the record of the whole of God's self-revelation. If a man is enough in earnest to have experienced a genuine spiritual need the quest for satisfaction in the pages of Holy Writ is a quest which is certain to be rewarded. Let it be remembered, however, that the written word is not an end in itself. Through the recorded messages of the Spirit we are ever to seek for the revelation of that living Word who was content to be made flesh and to tabernacle among us. If in connection with Bible study I may make a single suggestion to my younger friends, it is this—to give large place to the study of the Psalms and not to be content till you have memorized them all. Intimate familiarity with them will prove an unspeakable blessing in every crisis of life.[36] The revelation of Divinity of which

[36] See, *The Psalms in Human Life,* by Rowland E. Prothero.

they are the transparent medium, will be a lantern unto your feet and a light unto your paths.

And so I bring this lecture and my course to a close, with hearty gratitude for your courtesy and attention. My parting suggestion to the man in the pulpit is this, that he should come constantly into the presence of the Great King. He should be filled with a sense of majesty and awe. He should humbly but confidently look for the gracious smile which tells him that he is recognized and may draw nearer. He should rejoice in the ennobling companionship of which such recognition is a pledge. The sense of fellowship with the Divine should remain with him when he leaves the Presence chamber; and his daily contacts with life should be hailed as an opportunity to manifest the spirit of unaffected brotherhood toward every human creature.

7/25/1916

SUPPLEMENT

Lyman Beecher Lectures on Preaching
Yale University

1871-72 Henry Ward Beecher, Yale Lectures on Preaching, first series. New York, 1872.

1872-73 Henry Ward Beecher, Yale Lectures on Preaching, second series. New York, 1873.

1873-74 Henry Ward Beecher, Yale Lectures on Preaching, third series. New York, 1874.

1874-75 John Hall, God's Word through Preaching. New York, 1875.

1875-76 Wm. M. Taylor, The Ministry of the Word. New York, 1876.

1876-77 Phillips Brooks, Lectures on Preaching. New York, 1877.

1877-78 R. W. Dale, Nine Lectures on Preaching. New York, 1878.

1878-79 Matthew Simpson, Lectures on Preaching. New York, 1879.

1879-80 Howard Crosby, The Christian Preacher. New York, 1879.

1880-81 Joseph Tuthill Duryea, and others (*not published*).

1881-82 E. G. Robinson, Lectures on Preaching. New York, 1883.

1882-83 (No lectures.)

1883-84 Nathaniel J. Burton, Yale Lectures on Preaching, and other writings. New York, 1888.*

1884-85 H. M. Storrs, The American Preacher (*not published*).

1885-86 William M. Taylor, The Scottish Pulpit. New York, 1887.

1886-87 Washington Gladden, Tools and the Man. Boston, 1893.

1887-88 H. Clay Trumbull, The Sunday School. Philadelphia, 1888.

1888-89 John Albert Broadus, Preaching and the Ministerial Life (*not published*).

1889-90 A. J. F. Behrends, The Philosophy of Preaching. New York, 1890.

1890-91 James Stalker, The Preacher and His Models. New York, 1891.

1891-92 A. M. Fairbairn, The Place of Christ in Modern Theology. New York, 1893.

1892-93 Robert F. Horton, Verbum Dei. New York, 1893.*

1893-94 (No lectures.)

1894-95 David H. Greer, The Preacher and his Place. New York, 1895.

1895-96 Henry van Dyke, The Gospel for an Age of Doubt. New York, 1896.*

1896-97 John Watson, The Cure of Souls. New York, 1896.

1897-98 William Jewett Tucker, The Making and the Unmaking of the Preacher. Boston, 1898.

1898-99 George Adam Smith, Modern Criticism and the Preaching of the Old Testament. New York, 1901.

1899-1900 John Brown, Puritan Preaching in England. New York, 1900.

1900-01 (No lectures.)

1901-02 Washington Gladden, Social Salvation. New York, 1902.

1902-03 George A. Gordon, Ultimate Conceptions of Faith. New York, 1903.

1903-04 Lyman Abbott, The Christian Ministry. Boston, 1905.

1904-05 Francis Greenwood Peabody, Jesus Christ and the Christian Character. New York, 1905.*

1905-06 Charles Reynolds Brown, The Social Message of the Modern Pulpit. New York, 1906.

1906-07 P. T. Forsyth, Positive Preaching and Modern Mind. New York, 1908.*

1907-08 William Herbert Perry Faunce, The Educational Ideal in the Ministry. New York, 1908.

1908-09 H. Hensley Henson, The Liberty of Prophesying. New Haven, 1910.*

1909-10 Charles E. Jefferson, The Building of the Church. New York, 1910.

1910-11 Frank W. Gunsaulus, The Minister and the Spiritual Life. New York, Chicago, 1911.

1911-12 J. H. Jowett, The Preacher; His Life and Work. New York, 1912.

1912-13 Charles H. Parkhurst, The Pulpit and the Pew. New Haven, 1913.*

1913-14 C. Silvester Horne, M. P., The Romance of Preaching. New York, Chicago, 1914.

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